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Biography.

MEMOIRS OF THE REV. ARCHIBALD MACLAINE, D. D. LATE MINISTER OF THE ENGLISH CHURCH AT THE HAGUE; TAKEN CHIEFLY FROM A SERMON PREACHED AT BATH, DEC. 2, 1804. ON OCCASION OF HIS DEATH, BY THE REV. DR. GARDINER.

DOCTOR MACLAINE was a native of Monaghan, a county of the province of Ulster, Ireland. His father, a worthy dissenting minister, dying while he was young, some relations sent him for education to the university of Glasgow. Thence he repaired in 1746, to the Hague, to be an assistant to his uncle, Mr. Milling, minister of the English church in that place, whom he succeeded in his office. He married the daughter of M. Chais, a distinguished minister of the French church, by whom he had four children, three of whom, two sons and a daughter, are now living.

The memory of this divine is well entitled to the attention of christians. He devoted near half a century to the discharge of the functions of the christian ministry, and was always regarded as an ornament and blessing to that part of Christ's flock, over which he presided. During that long period, viz. from 1746 to 1796, he persevered steadily in the same uniform course, free from ambitious views, contented with his lot, revered and beloved by all around him. But when the French revolution had carried its ravages into Holland, he found himself compelled to abandon a situation,

which was peculiarly congenial to his habits and pursuits, and to dissolve those strong ties, which bound him to the circle of his friends, and especially to his flock, who viewed him as their teacher, their guardian, and their father.

In England, where he found a cordial and hospitable reception, he had no opportunity of fulfilling those ministerial duties, in which he took so much delight. He was anxious, however, to employ the knowledge, which he had derived from experience, in admonishing the inhabitants of this kingdom of their danger and their duty, and with this view he wrote, in 1797, a tract, entitled "The solemn voice of public events considered."

But it was not by his writings only, that he endeavoured to benefit his fellow creatures, but also by his example. He was distinguished by the faithful discharge of his duties, both to God and man. As a parent, a master, a neighbour, and a friend, he stood eminently high. The cheerfulness and assiduity, with which he frequented *the courts of the Lord's house*, and the fervour and solemnity, with which he joined in our offices of devotion, as well as the humility with which he, who was so well qualified, and had been so

long accustomed to instruct, took his place on the bench of instruction, were the subjects of general observation.

Brought up in the Presbyterian form of ecclesiastical government, if he continued to give it a preference, it was such as was exempt from the slightest tincture of bigotry. He was far from considering his own communion as infallible, or from issuing a sentence of condemnation on all others. This his enlightened mind and liberal heart equally forbade. He sincerely deprecated all such attempts, as tending to commute a superficial attachment to a *form of godliness* for the inherent, substantial power of it, and as calculated rather to irritate and strengthen the cause of discord, than to promote that of union and peace. He was a sincere friend to the Episcopal church, admired its services, espoused its most essential doctrines, joined in its communion, and associated with some of its highest and brightest ornaments.

Doctor Maclaine was conspicuous for his zeal in the various branches of his duty. He was deeply convinced of the truths of our holy religion, and knew how to defend them from the open and the insidious attacks of their enemies.* He laboured incessantly to dispel the mists of prejudice and error, to strengthen the upright, to comfort the feeble minded, and to bring sinners to repentance. In order to this *he handled not the word of God deceitfully, or lukewarmly, but by manifestation of the truth commended himself to every man's conscience in the sight of God.* He was unwearied in every office of benevo-

lence, pouring alms into the lap of the indigent, oil into the wounds of the sick, and consolation into the bosoms of the afflicted.

His scientific attainments were very considerable. His talents and dispositions rendered his society at once improving and engaging. He was so courteous, affable, and communicative, that no one quitted his company, without a desire to profit by it again. We will not, however, dwell on these perishable parts of his character. In the words of Dr. Gardiner, we wish to exhibit him, as the venerable pastor, the humble and faithful christian, going out of the world as a penitent reconciled to his God, and thus having hope in his death. Penetrated with a sense of his imperfections, and confessing himself unworthy to appear before the tribunal of justice, if he approached with confidence the throne of mercy, he did it leaning on that cross, which is the strength of our salvation. If he presented to his sovereign Master the sacrifice of a *broken and contrite spirit*, it was in reliance on the promises of eternal TRUTH, that it would be accepted. Conducted by hope, he waited for his deliverance with tranquillity, and with profound resignation to the order of Providence. If languor or pain of body ever extorted from him any ardent desires, they were, *that he might depart and be with Christ.*

In proportion as infallible symptoms announced the approach of his dissolution, his soul, possessing the peace of God, was fortified against the terrors of death; and he more and more felt the efficacy of that faith, which he had so earnestly inculcated on others. When satisfied that the awful summons was issued, *set thine house in order, for thou shalt surely die*; he received it by saying, "You

* When Dr. Maclaine was situated at the Hague, he supplied the foreign department in the Monthly Review; but at length he gave up all connection with that publication, as he himself professed, *on account of its Socinian principles.* *Christian Observer.*

remember Socrates, the wisest and best of heathens, in this state, could only express a hope mingled with anxiety and doubt. But blessed be God, though a grievous sinner, in retiring to that bed from which I shall rise no more, *I know whom I have believed.* Death cannot separate me from the love of Christ; in him *to die is gain.*" Nothing but the most solid and intimate conviction could produce the energy and warmth with which these words were uttered. On his last bed he afforded a noble example of the christian's triumph. The divine goodness was eminently displayed toward him in exempting him from acute pains, and in preserving his intellectual powers. Of these blessings he entertained the most lively and grateful sense. He profited by them chiefly by being engaged in heavenly meditations on the nature of the change which he was about to undergo, the kind of society which he was to join, the manifestations which would be made to him of the works and ways of Providence in nature and grace, and the scenes of glory and felicity which would open to his astonished view. To the discourses of others on these subjects he listened with animation and delight, and dilated on them himself with peculiar earnestness and solemnity. But though he thus rejoiced on descrying the promised land which he was so soon to possess; he could not look back to the wilderness, through which he had passed, with indifference, or with unconcern for the welfare of his brother pilgrims. He bewailed most pathetically the effects of those sins, which had evidently brought down divine judgments on the earth. He shuddered at the ignominious bondage and persecution, under which so great a por-

tion of his fellow creatures groaned; and regretted bitterly the disorders, the feuds, and insurrections, which had disgraced his native country. Far from envying them who were to sojourn in this world long after him, he considered it as a subject of gratitude to God, that he would take him to himself in times like the present; times, which, on a general view of things, he frequently and emphatically pronounced to be *awful and tremendous.*

Hence a general reformation of manners, and the deliverance of his country from the dangers, which she had too justly incurred, formed a part of his prayers. Most fervently also did he implore the blessings of heaven on his relations and friends. Ejaculations of this kind, and of thankfulness for the attentions he received in his helpless state, were constantly issuing from his lips. But it was to divine goodness, that his heart overflowed with gratitude, which was unspeakable, and which tears only could express. Christ Jesus, salvation, and eternal life were ever in his thoughts. The glory of the future world was constantly in his view.

The doctrine of the sleep of the soul till the general resurrection he had maturely and thoroughly investigated. The result of his studies obliged him to declare it no less uncomfortable, than unphilosophical and unscriptural. And now one of his sweetest reflections was, that his understanding in the vigour of health, obliged him to adopt this decision. He derived a high pleasure from the conviction, that instantly on leaving the body the righteous will enter on a state of happiness perfect in its kind, though not in that degree which they will experience at the final consummation. In

dwelling on these topics, especially in mentioning his early and habitual attachment to piety, he sometimes feared the warmth of his feelings had betrayed him into too much selfcomplacency, and checked himself by exclaiming, "God forbid that I should boast. Is this a time of boasting, for sinful dust and ashes in a situation like mine, my bodily frame dissolving, my memory gone, the light of reason expiring? No; it is a joy mingled with the profoundest humility and awe. It is with a sense of my own unworthiness and the allsufficient efficacy of Christ's sacrifice, that I cherish the hope of laying hold of eternal life, that crown incorruptible, which God reserves for those who love him." He could give no stronger proof of the persevering firmness and vivacity of his own faith, than by gently reproving his mournful attendants for the deficiency of theirs, in these words, the last which he uttered, "Weep not for me, O ye of little faith."

It was in these happy sentiments and dispositions, that, when the dust returned to the earth, his spirit returned to God who gave it. Thus that respectable minister of Christ, after having spent so long a life in instructing and consoling mankind by his example, his writings, his precepts and exhortations, edifies them in his last moments. Blessed be the author and finisher of a faith, which produces such glorious effects. What consolation does it afford to imperfect, sinful beings, whose life, is a span, and who know not how soon it may terminate? Faith is the only lamp, which can enlighten our steps in the path of felicity and glory. Shall we not then cultivate the sentiments and dispositions, which yielded such consolation to one, who, we trust, is now

in possession of a far more substantial reward? For this purpose let us never forget, that meditations on the future state, to be invigorating and consoling on a death bed, must not be then introduced for the first time. Generally speaking, they must have been habitually cherished in health and the vigour of life. It was this circumstance, which rendered our deceased brother's situation so tranquil. It was, as he often said, a steady and familiar acquaintance with death in his brightest and happiest days, which now on a bed of languor and pain, deprived that enemy of his sting. We cannot indulge the hope, that we shall die the death of the saint, unless we live as he does. Let this then be our earnest resolution. And may that God, who delights to see his creatures, thus commit their souls into his hands, confirm us in this resolution, assist us in the execution of it, and crown us by his grace with desired success.

Dr. Maclaine, as early as 1752, published a single sermon on the death of the Prince of Orange. In 1765, his able and faithful translation of Mosheim's Ecclesiastical History made its first appearance in two volumes quarto. It met a very favourable reception, and was soon reprinted in six volumes octavo. In this form all the subsequent editions, one excepted, have been published. A supplement to the quarto edition, containing the very valuable corrections, additional notes, and dissertations, which had been added in the octavo edition, was published by Dr. Maclaine in 1768.

Soon after the appearance of Soame Jenyn's *View of the internal evidence of Christianity*, than which few publications, on their first appearance, have been more generally read, Dr. Maclaine ad-

dressed to him a series of letters, which in 1777, were published in a duodecimo volume. In these letters he exposes with vigour and perspicuity, yet with candour and moderation, the vague assertions and loose reasonings, the singular mixture of piety and wit, error and wisdom, of this paradoxical, popular, and in some respects valuable writer. The Doctor's last publication is a volume of sermons, which has been well received by the publick.

SKETCHES OF THE LIFE AND CHARACTER OF REV. DAVID TAPPAN, D. D.

[Continued from page 5.]

AFTER the outlines already drawn of Doctor TAPPAN, as a preacher; an attempt will be made to describe him in other particulars of the pastoral and christian character.

It is seldom that we find in the christian pastor so much to be admired and imitated, and so little to be regretted, as in Doctor Tappan. His virtues and exertions, as a minister, seemed evidently to result from his personal piety. This gave beauty, uniformity, and usefulness to his whole ministerial character. What he did for the promotion of religion, he did, not because his office and reputation, as a minister, required it, but because he had an operative, abiding conviction, that religion was unspeakably amiable in itself, and above all things interesting to men. In the discharge of his sacred duties, he only acted out the benevolence, the humility, the meekness, and the devotion, which divine grace had wrought in his own heart. In order, therefore, to judge correctly of his pastoral character, we must view it in connection with his personal virtues.

With powers of mind and qualities of heart, which attracted gen-

eral esteem and admiration, Doctor Tappan was uniformly modest and humble.* He seemed anxious to elude publick notice and applause. And when concealment became impossible; when the acknowledged eminence of his talents rendered their frequent exercise necessary; he was still delicate and unassuming, ever attentive to the claims of others, ever ready to sacrifice his own. It may be mentioned as a striking proof of his humility, that his uncommon popularity did not excite envy. He discovered so little desire of praise, and was so little elated by its bestowment, that it was impossible for any man either generous or just, not to rejoice that he possessed it. In his humility, let it be carefully observed, there was nothing of baseness or timidity. It sprung from evangelical views. His soul was cast in the humbling mould of christianity. "His spiritual senses," to use his own mode of expression, "were peculiarly nice and tender in discerning and feeling his own defects and transgressions." His habitual sense of these produced a very lowly spirit. He relished the condescending and selfdenying duties of his office, taking pleasure, as he expressed it, "in instructing, reproofing, and comforting the lowest forms of human nature. On the altar of christian humility he sacrificed that fondness for human applause or mental luxury, that pride of literary, ministerial, or moral eminence, and that unfeeling neglect of the common people, which superior station, knowledge, and fame, assisted by human corruption, are apt to inspire."

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 * Here, and in several other places, the writer has availed himself of expressions, which are found, either wholly or partly, in biographical sketches of Dr. Tappan already published.

His *meekness* was as conspicuous as his humility. His sacred office, giving him intercourse with human nature in its most unlovely as well, as in its most engaging forms, called for the frequent exercise of christian meekness. When tried by the ignorance and stupidity, or by the perverseness and injustice of men, he was calm and collected. The irritation of others did not irritate him. Their injuries excited no revenge in his bosom. In a happy degree he ruled his own spirit. Several instances might be mentioned, in which he quietly suffered his rights to be infringed, rather than secure them by contention. And his intimate friends well know what candour of judgment, what tenderness of feeling, and what fervour of prayer he showed for some, who had treated him with the most painful unkindness. For their conduct he invented the most charitable excuses, and not only rose above resentment, but sought to do for them acts of pious benevolence.

He was remarkably free from a worldly spirit. For earthly riches and grandeur he had no relish. Far nobler objects occupied his thoughts, attracted his love, and roused his exertions. The riches of religion, the attainment of knowledge and holiness, the spread of evangelical truth, the display of divine perfection, the salvation of men; these were the great objects, which commanded his mind, and his heart. His soul seemed to be exalted above those attentions, contrivances, and cares, which are necessary to the acquisition of wealth. His insatiable thirst for knowledge, and his sedulous attention to pastoral duties left him little opportunity, and less inclination for worldly concerns. To the prudence and fidelity of

others he chiefly intrusted the care of his temporal interests. Superior to fretfulness and anxiety respecting his earthly state, he accepted without murmuring, a salary quite inadequate to his comfortable support, humbly confiding in the bounty of Providence, and in the generosity of affectionate individuals. His moral taste was so refined, he felt and acted upon such a devout plan, that it was his deliberate choice to live at the greatest distance from luxury and show. What he possessed of this world's goods, he valued chiefly as the means, not of private gratification, but of promoting the welfare of others. His silver and his gold were the most precious in his eyes, when he had opportunity to use them for the relief of the afflicted, and for the encouragement of humble virtue.

Free in a good measure from the incumbrance of worldly cares and pursuits, Doctor Tappan consecrated his talents to sacred duties. While he sustained the pastoral office, he devoted a great portion of his time to study. The best writers on speculative and practical divinity he read with great care. His acquaintance with the old English authors, such as Owen, Howe, Goodwin, Bates, Baxter, &c. was extensive. The rich treasures of truth contained in those authors raised them in his estimation far above the greater part of more polished moderns. The best models of refined composition he, nevertheless, studied with diligence, and imitated with success. What the old authors wanted in point of elegance, he aimed to supply from accomplished moderns. And what most of the moderns want in point of solid information, he supplied from the old authors. In the old authors he found the body of divine

truth ; in the new, its more comely and engaging dress.

Though his abilities might have raised him to eminence in the great circle of liberal arts and sciences ; he wisely chose to limit his attention principally to those branches of knowledge, which are most nearly allied to theology, and have the most promising influence on ministerial usefulness. In the learned languages he did not greatly excel ; though his knowledge of them was sufficient to be of essential service in all theological inquiries. His serious aim was, to be destitute of no species of literature, which was necessary to adorn the station he filled, or to furnish him for extensive usefulness as a minister of Christ. This being his object, he did not sacrifice to ambition or taste the regular duties of his office. First of all he attended to the work of the ministry. His stated sermons he composed with much study and accuracy. He carefully furnished himself for every common as well, as for every special occasion. Though his head was clear, his apprehension quick, and his invention fertile ; and though he had a remarkable facility in fixing his attention, and in discriminating, arranging, and expressing his thoughts ; yet he did not allow himself to enter the desk without thorough preparation. For several years after he entered the ministry, he wrote his discourses at full length. But afterward his increasing employments and avocations frequently permitted him to write only the plan, and leading sentiments ; and sometimes he preached wholly extempore. His unpremeditated discourses, together with his solemn and pious effusions at burials were, to the bulk of people, a-

mong his most edifying and impressive performances.

For the delights and duties of friendship he was peculiarly formed. Moral excellence was sure to attract and rivet his warmest regard. His religion disposed him to sympathy, tenderness, and love. Kind affection lighted up his countenance, gave a delightful glow to his conversation, and cheerfulness to every beneficent act he performed. Though he possessed nothing of that affectation of refinement, or that excessive show of esteem, which destroys the confidence of friendship and the pure pleasures of society ; yet he possessed true christian politeness. In him gentleness and suavity of manners were not the substitute, but the spontaneous expression of sincere kindness. So mild and obliging was his disposition, that it would have cost him an effort to refuse even an improper request, or in any way to give the least pain to the hearts of others. In the whole intercourse of social life he was studious to please, cautious of offending, and slow to be offended. His deportment and conversation bespoke an unsuspecting simplicity of heart, a dignified sense of propriety, uprightness of intention, and serious regard to moral and religious obligation. Though far from every degree of levity, he constantly maintained a chaste and sober cheerfulness, thus exhibiting substantial evidence that religion is a productive source of the best enjoyments.

Although so cheerful and entertaining in company, he gave himself to habitual and deep contemplation. Feeling a peculiar interest in the events of Providence, and in the truths of revelation, he devoted to them a great portion of

his thoughts, and often dwelt upon them, till his mind was wholly absorbed in profound and pious meditation. Such were his habits of inattention to the objects of sense, and of profound reflection on the most interesting subjects, that he frequently lost himself in a kind of devout or intellectual reverie.

He was a very affectionate pastor. His people always found in him a friend, a brother, a father. He was a guide to inexperienced youth, a pious comforter to old age, a counsellor in difficulties, a support to the afflicted. In the chamber of sickness he was a serious, tender, and prayerful visitant. While he delighted to participate and soothe the troubles of his people, he was no less ready to rejoice in their prosperity, and to esteem their happiness a part of his own. And if words and actions are the index of the heart, he felt for them the same ardour and tenderness of affection after he was separated from them, as while he continued with them. Love seemed to be the ruling principle of his pastoral conduct. Even when he administered private reproof to any of his flock, a task the least of all congenial to his feelings, he gave them plain evidence, that their reprover was their friend; that, while he lamented and abhorred their crimes, he loved their souls.

The cause of vital, experimental religion, was dear to his heart. Looking with concern and grief upon thoughtless mortals, rushing unprepared into eternity, he laboured to rouse them to consideration, and to repentance. He was an ardent friend to revivals of religion. Amid the lamented disorders, which ignorance, and error, and misguided zeal have sometimes introduced into revivals, he clearly distinguished the genuine

fruits of divine grace. In his view a time of general reformation was infinitely desirable. With great satisfaction he read accounts of what God hath recently done in many parts of this land. He rejoiced to observe the deep religious impressions, which usually take place where God pours out his Spirit. To promote such impressions among his own people, particularly in the latter years of his pastoral work, he was instant in season, and out of season. He endeavoured to preserve and increase the solemn concern and conviction, which began to appear in his society, not only by the stated services of the Sabbath, but also by weekly lectures, and meetings for religious conference. As the fruit of his labours, he had the happiness to see a considerable number of hopeful converts added to his church, whom he esteemed *his glory and joy*. He showed the same satisfaction in religious revivals in other places. In a neighbouring society, where divine truth was very deeply and extensively impressed on the minds of the people, Doctor Tappan, with several other respectable ministers, attended a lecture. On that special occasion the public exercises were extended far beyond their usual length. Doctor Tappan heard the performances, and witnessed the stillness, the solemnity, and the tenderness of the congregation. Just before the close, he asked liberty to speak. He told the audience, that he was unwilling to leave them, without bearing testimony in favour of the great and good work, which God appeared to be carrying on among them; adding some pious remarks and directions suited to the circumstances of the people.

To show still more clearly what a zealous advocate Doctor Tappan

was for revivals of religion, the following fact is recorded. After some general reports had been spread abroad of the uncommon seriousness, which prevailed a few years since at Yale College; he obtained a particular and well attested account of it, the substance of which account was published in the *Connecticut Evangelical Magazine*. That account he prudently used to relieve the minds of clergymen and others, who had entertained groundless prejudices against revivals of religion; asking them, after they had read, or heard it, what objections could be made against *such* a revival, and insisting on the infinite importance of it at our university, and in all our societies.

But let it be remembered, that his attachment to religious revivals included fondness for the irregularities, which have sometimes accompanied them. All ostentation and noise, rapturous impressions, enthusiastick flights, all disorderly conduct, every thing contrary to christian decorum he disapproved and lamented. At the same time he believed that some such appearances might consist with the saving work of the Spirit, though by no means to be numbered among its fruits.

Doctor Tappan was a well known and very ardent friend to his country. The struggle, which separated us from Great Britain, interested all his patriotick and pious sensibilities. In his publick prayers and discourses he amply noticed the state of our country, and constantly directed the eyes of his people to the alldirecting hand of Providence, which was so visibly active in our publick affairs. Neither at that time nor since could he look with indifference on the course of political events. United by the strongest affection to

the cause of the publick, he warmly espoused the principles of those men, whom he considered as honest patriots. In conformity to those principles, he vindicated the rights, unfolded the dangers, and inculcated the duties of his country, without entering into the violence of party spirit, or detracting from the dignity of his station or the charitable nature of his religion.

He possessed an uncommon degree of *christian candour*. If candour consist in thinking all religious opinions equally good, or in professing total indifference with respect to the sentiments of men; or if candour consist in thinking all men naturally virtuous, favourites of heaven, and hopeful candidates for glory; or if it consist in believing that mankind need no essential renovation by the Spirit of God; or, finally, if it consist in forming the most favourable judgment of those, who are lax in sentiment and remiss in morals, and in the least favourable of those, who strictly adhere to the scripture standard of truth and duty; if candour consist in any or all of these, it is granted, that Doctor Tappan was not candid. But if candour is the operation of an enlarged and judicious mind, and of a benevolent, gentle heart; few characters have a better claim to it, than he. His candour did not consist in words; he was really candid in his feelings. He was an equitable judge of the characters, and a mild interpreter of the actions of men. Toward them, who differed from him in belief, he cherished a very kind and generous affection. Indeed he did not hesitate to judge any thing erroneous in the sentiments or practice of others, which really appeared so to him. Believing himself to be in the right, he believed them, who differed from

him, to be in the wrong. Nor did his charity hinder him from judging those to be bad men, who gave proofs of it by their practice. But he knew too much of the constitution of the human mind, and the causes of diversity of opinion; he had too much regard to the right of private judgment, and the use of free inquiry; he was too wise, too modest, and too just to indulge in himself, or to encourage in others a dogmatical, intolerant spirit. His candour prevented him from officiously passing a condemnatory sentence upon persons or things, without just warrant. It prevented him from censuring men without the authority of scripture; from censuring them precipitately, or in the dark, before he had obtained clear evidence of facts; from forming a partial judgment; from giving way to suspicions and jealousies, without any proper foundation to support them; from venturing to judge of men's state with reference to divine acceptance, upon grounds not determined by the express rules of the gospel; from overlooking the excellencies of men, because of some real or supposed faults; from imputing to others opinions, which they disavowed; and from publishing their failings or sins without just occasion. Such was the character, and such the influence of his candour. It was a branch of that *christian love, which suffereth long and is kind; which thinketh no evil; which beareth all things, believeth all things, hopeth all things, endureth all things.* His charity was so far from rendering him indifferent respecting the sentiments and characters of men, that it filled him with pious grief for their errors and crimes, and gave him a lively interest in everything, which concerned their welfare.

In short, his charity was *benevolence*; benevolence restricted to no particular denomination, or country, or even characters; benevolence without bounds. But his charity had not the same operation toward all. Like the charity of the blessed NAZARENE, it was cordial complacency in them who loved and obeyed the truth. But toward them, whom he saw in the path of error and impiety his charity was mingled disapprobation, compassion, and good will; disapprobation of their errors and sins, compassion for their miseries, and good will to their souls. His charity as well, as his judgment, led him to mourn the relaxed opinions of religion, which prevail at this day. Inspired with the spirit of other times, when the glory of New England piety shone forth, he greatly lamented its decline. The scheme of *modern liberality*, whether in preaching or in books, wounded his benevolent heart, and excited fearful apprehensions concerning the cause of the church. In his view it stripped the gospel of all its glory. Socinianism he pronounced to be *a cold, lifeless, chilling system, the name without the essence of christianity*, having nothing to arrest the attention and command the heart. *It takes away, he often said, the life and soul of religion.* He considered it as very near the confines of infidelity. In the spread of this and other forms of antichristian theology, he clearly saw the decay of vital piety, the peril of immortal souls, and the desolation of Zion.

One instance of his mild and candid spirit ought to be particularly noticed. Religious controversy has generally produced very disagreeable effects on the feelings of both parties. We are happy to record an exception. The con-

troversy, in which Doctor Tappan was persuaded to engage, never broke the bands of brotherhood, which united him to his opponent. He continued to entertain a warm affection for his person, and to hold in very high esteem his abilities, fidelity, and usefulness, as a minister of the gospel. Though the Doctor never receded from the principles, for which he had contended; he often gave it as his mature opinion, that many, who

embrace the sentiments of his opponent, ought to be ranked among the best of preachers, and the best of men.

How seldom do we set our eyes upon a more candid disputant; upon a more mild and generous opponent; upon a more amiable man, a more pious christian, or a more affectionate, diligent, and blameless pastor?

[*To be continued.*]

Religious Communications.

A LUCKY MAN.

A lucky man is a phrase, which imprudent and inefficacious persons frequently apply to those, who are discreet, enterprising, and successful. When the self-indulgent and idle see their neighbours rising above them in wealth or reputation, they often ascribe it to *good luck*. This soothes their wounded pride, and moderates their rising envy; for in reaping the fruit of *chance* or *luck* there is neither merit, nor worth. Were they to ascribe the felicity, they contemplate, to the true cause, which is the providence of God, and superior prudence and industry; it would be a commendation of their friends, a reflection on themselves, and a wound to their self-complacency. The neglect, the contempt, the inconveniences, which men endure, are doubly vexatious, when considered, as the effect of their own conduct. The man, who has lost an estate or a fair reputation, to lull his conscience to rest, says, "I am a very unlucky man." Chance is an imaginary power, over which mortals think they have no control. The truth is, chance does not exist;

chance never fixes men in the dust, never elevates them to wealth and honour. Chance, or accident, according to the loose, popular sense of the word, may give a man the highest prize in a lottery; but chance will not continue this wealth, will not enable him to use it in a reputable manner. This is the fruit of discretion and industry. David was a lucky man; but no man was ever more dependent on his own virtues. It might be called chance, which brought him to the camp, while Goliath was addressing his challenge to the army; but it was not chance, which directed the stone to the giant's forehead; it was skill, acquired by laborious practice. It was not chance, which taught him the enchantments of musick; it was industry and genius. It was not chance, which rendered him a favourite in the court of Saul; it was his commanding address, and pleasing accomplishments. It was not chance, which preserved him from the bloody hands of Saul; it was his profound discernment, his valour, and his stratagems. It was not chance, which raised him to the throne of Israel;

it was his own great character, and the providence of Heaven.

Negotio is the son of a country clergyman; he was early placed an apprentice to an enterprising and intelligent merchant. *Negotio* has always been in the habit of reflecting, before he acted. When preparing a ship for sea, he examines where the vessels from the port are gone or going. He carefully considers, what commodities will probably arrive from different countries. He ascertains, what will be scantily furnished? or, if any profitable branch of traffick have been neglected, with an eagle eye he makes the discovery, and his vessels supply the deficiency. Hence it is often said, if any commodity be remarkably dear, "*Negotio's* ship will soon arrive deeply laden." It seems *chance* to the undiscerning multitude, and they all cry out, '*Negotio is the most lucky man in the world.*' It was really his forethought, his enterprise, and genius. By his probity, industry, and intelligence, *Negotio* has become immensely rich. His old companions, while gazing at his ships and country seats, exclaim, what a lucky creature!

Fidelia is the most lucky woman in the world according to vulgar estimation; but according to truth she is a most meritorious character. She married judiciously, and has a happy influence over her husband. He consults her in all his affairs, listens to her opinion, and is influenced by her advice. She leads him with a silken thread, invisible to himself and the world. The fact is, she is an industrious, economical, intelligent, and pleasant companion, and has merited the confidence of her husband.

Clytemnestra is a most *unlucky* woman. Her husband, though an amiable man, is reserved toward

her, seldom acquaints her with his business, and never asks her advice. She has the mortification to be denied many of her wishes, to see her plans rejected, her advice disregarded, and herself a dead weight in the family. She is an indiscreet, unpleasant, masculine and imperious woman. She wonders, that she cannot have the *good luck* of her neighbour *Fidelia*.

Benevolus is a clergyman, his theological opinions are puritanick and unpopular. The neighbourhood, when he settled, was agitated by the fury of polemick divinity; the people had taken sides. Two thirds of the society called and settled *Benevolus*; the rest with more than a proportionate share of wealth and influence were as hostile, as wounded pride and party violence could make them. *Benevolus* is a very lucky man. He never offended his opponents; he was really concerned for them, and treated them with uniform kindness. They see the faithfulness of his ministerial duties; their opposition is extinguished; and his people are as harmonious, as any in the country.

The conclusion is, what many persons call *luck*, is only *prudence* and *faithfulness*, accompanied with the *blessing of God*. PAROS.

ON THE NEGLECT OF THE OLD DIVINES.

THE present age seems strongly characterized by an ardent thirst for what is new, and a preference of the ornamental to the substantial and useful. This perversion of the publick taste has effected much evil in every department of science and literature: but on no subject has it shed a more baleful influence, than religion. Here, if in any case, the simplicity and purity of truth should

be its capital and sufficient recommendation. Human mixtures do but deprave. Artificial embellishments do but incumber. Novelty is apt rather to mislead, than instruct.

The liveliest veneration and gratitude are due to a host of modern divines, who have ably maintained and illustrated the truths of the gospel. Their writings frequently exhibit a most pleasing union of talents, literature, piety, and zeal. They are especially to be prized for that flood of light, which, in many instances, they pour on the truth and inspiration of the scriptures.

Still it is a serious question, whether the comparative, and perhaps increasing neglect, with which divines of an earlier period are treated, be not a great evil. Many a reader perhaps may smile, at being turned back to the seventeenth century, for instruction in divinity. But it is the writer's confident opinion, that a considerable portion of the most *judicious* as well, as pious christians of our time, are in the habit of selecting many of their favourite authors from this early period. And were their worth more generally known, and more justly appreciated, they would doubtless receive a much greater share of attention.

When we look into the writings of those excellent men, we shall sometimes be struck with their inattention to the graces and embellishments of composition. This is no proof that they were deficient in literature. It is to be attributed in part to the comparatively rude state of the language; and perhaps still more, to their feeling a noble indifference to every thing not directly subservient to their main object. They wished, not for the applause of their hearers, or readers; but for their

salvation. They thought it became them to "preach a crucified Christ, in a crucified style." They spoke from the fulness of their own hearts: they spoke a language, which went to the consciences and hearts of those whom they addressed: and thus to speak, was all the eloquence at which they aimed.

In those things which are of the greatest solidity and importance, it must be confessed that they excelled. Their writings display a familiar acquaintance with the sacred oracles, just and discriminating views of the doctrines they contain, with an accurate attention to their dependencies and bearings on each other. Equally unambitious of the parade of learning, the abstrusities of metaphysical disquisition, and the charms of rhetoric, they convey the sublimest ideas in the simplest expressions. Unfettered by human systems, and resorting to the pure fountain of inspiration, they present us with scriptural sentiments, supported by scriptural evidence, and clothed in scriptural language. They neither defraud us of those rich stores of various instruction contained in the bible, nor affect to be more communicative than its munificent Author. Where it speaks, they faithfully echo its language. Where it is most emphatical, they are so too. Where it is silent, they are silent with it. Hence their writings will be found eminently calculated to promote the life and power of religion. Replete with alarming descriptions of human depravity, guilt and wretchedness; with striking exhibitions of the riches of redeeming grace; with accurate discriminations between the saint and sinner; with faithful expostulation, and pungent reproof; with solemn warning, and melting entrea-

ty ; with balm for the wounded, comfort for the dejected, and direction for the inquiring ; they afford the best materials to convince, to humble, and to edify. In a word, such is their solid and various excellence, that, like the best of the ancient classicks, they never tire ; but on reiterated perusals, disclose new beauties, and impart fresh delight.

It were easy to confirm these remarks by examples. The works of *Owen* are a mine of theological knowledge, which the most indefatigable reader will not easily exhaust. He was "mighty in the scriptures :" and though possessing strong reasoning powers, seems to have sought the mind of God, as expressed in his word, with all the simplicity of a child. Hence in all the great points of divinity, whether doctrinal, controversial, or experimental, he is singularly luminous and correct. The practical writings of *Baxter* abound with interesting and weighty instruction. No man seems to have written under deeper impressions of the reality of things eternal, or the inestimable worth of souls. In his description, the beauty of holiness, the baseness of sin, the glories of heaven, and the horrors of hell, present themselves not merely to the understanding, but almost to the senses of the delighted or astonished reader. The good sense, profound knowledge, and natural eloquence of *Leighton*, is equalled only by the piety of his heart, and a spirit of devotion, which animates every part of his writings. In *Flavel*, we find a variety of matter, a copiousness of illustration, and tender earnestness of address, furnishing the most ample materials for instruction, pleasure, and edification. Even the writings of *Bunyan*, simple as in some respects they may appear,

exhibit not only strong marks of genius, but an intimate knowledge of the deceitfulness of the heart, and of the distinguishing nature and characteristics of real religion.

Our own country was by no means deficient, even at the early period mentioned, in divines of the same general character. Among a variety of others we may distinguish *Willard*, who has illustrated all the capital topicks of theology, with a degree of sagacity, judgment, and learning, which entitles his name and writings to affectionate and lasting veneration.

It is painful to see such precious treasures undervalued and neglected. The present age, it is true, has made great advances in natural philosophy, and general science. But to suppose that our progress in theology is proportionate, would be an instance of mistake and self flattery. Improvement here is the result, not so much of learned speculation, as of abstraction from the world, close attention to the scriptures, and humble prayer to the Father of lights. In these respects, those holy men to whom we have referred, are our example, and, alas ! in too many instances our reprovers. Should it please the gracious God to correct the carelessness of the times, and revive a spirit of serious religion, their writings, it may be safely predicted, will receive that attention to which they are justly entitled. In the meantime, we do not hesitate to recommend them to the frequent and familiar perusal of all who are seeking religious knowledge and improvement ; and especially of those who are preparing to be instructors of others. They will find them the best means, under the blessing of God, of enlightening their minds, warming their hearts, and guiding their conduct. Z.

ON MYSTERIES.

THERE is no affection of mind more becoming man than humility. To produce an impressive sense of our ignorance and weakness appears to be the design, for which the volume of nature is opened for our inspection. Whenever we turn our eyes, we behold the footsteps of him who *doeth wonders*, and whose ways are unsearchable; and in proportion as we examine the works of the Most High with attention and candour, shall we become sensible of the limited powers of our minds, be *clothed with humility*, and thus be disposed for the implicit reception of revealed truth.

But pride is natural to man; and one of the most common and at the same time, absurd ways, in which it operates, is in requiring that every doctrine of revelation, which is proposed for our belief, should be completely on a level with our understanding. This spirit is *common*, for how often do we hear unbelievers object to the scriptures, that they are filled with mysteries, of which they can have no conception; and how frequently do accommodating christians either explain away the mysteries of the gospel, or assert that the belief of them is of little importance? The conduct of both these classes of men is *absurd*, for it is founded upon the assumption that it is irrational to believe a mystery, and that we ought not to expect any mysteries in the word of God, although we constantly behold them in his works.

We often hear it asked, 'since no truth is important, but as it has influence in forming our moral character, of what importance can be the assent to mysteries, and how can it consist with the justice of God, that he should require us

to believe what we cannot understand?'

To answer these questions, which comprise the substance of what was ever objected to the obscure doctrines of the scriptures, it may be necessary to inquire into the nature of a mystery, and consider what reason there is to expect mysteries in revelation, on what ground and how far we can assent to them, and what influence the belief of them can have in forming our moral characters.

Mystery, according to its derivation, signifies only something *hidden* or *secret*, and thus may be applied either to a truth, which was once unknown, but is now revealed to us, or to one which is at present concealed from our view. In the former sense it is generally, if not always used in the New Testament. Thus must we understand the words of Christ to his disciples, "unto you it is given to *knew* the *mysteries* (the truths once hidden) of the kingdom of heaven." In this sense also St. Paul uses the word when asserting the resurrection of the dead; "Behold, I *shew* you a *mystery*; we shall not all sleep, but we shall all be changed."

But, in common use at the present time, mystery signifies something, which is involved in obscurity, and transcends our comprehension. It is not however, as some suppose, synonymous with absurdity. The difference between the terms consists in this, that the former indicates something, which is only above our comprehension, while the latter denotes something absolutely inconsistent with some of our clearest ideas. To suppose a man of the common strength of men carrying the earth upon his shoulders is absurd; but to suppose the

mind to exist, unconnected with the body, is only mysterious.

The obscurity of an object is owing to different circumstances, to its remote situation, to a want of transparency in the medium, or to defect in the organs of sight. There is nothing dark and incomprehensible in itself, for whatever exists may be seen as it is by a being, endued with proper powers. In the darkness of night every object may be invisible to man, on account of the peculiar structure of his eye ; but it is not so with all animals, for then do *the beasts of the forest creep forth, and the young lions roar after their prey*. On the other hand, when *the sun ariseth, they gather themselves together, and lay them down in their dens ; but man goeth forth to his work*.

Every thing is mysterious in proportion to our ignorance. How overwhelming to the reason of his unlearned spectators must have been the first ascent of Montgolfier in his balloon ? But what was then wonderful and incomprehensible, was no longer mysterious, when they were made acquainted with the principle, by the application of which he was enabled to take his flight. Thus, by the extension of our knowledge will mysteries be unravelled and obscurities made clear. In our present state of imperfection many truths are hedged about with insuperable difficulties. We cannot advance a single step toward a full acquaintance with any subject, but we meet a thousand obstructions. The higher we ascend the mountain, the more extensive is our prospect, and the more numerous are the objects which just glimmer on the sight. But may we not hope, that in the future world the vast powers of our minds may be perpetually enlarging, and that many truths

which are now unintelligible, may then be viewed in the light of noon day ?

Our senses make us acquainted with the existence of many objects, whose manner of existence is involved in mystery. A ray of light strikes the eye. But the nature of light and the mode in which it is diffused are unknown. We plant an acorn. It swells, and shoots forth the roots and stem ; it increases in dimensions till it becomes a majestic oak, the monarch of the forest. But by what secret means this process is advanced, is now as mysterious as ever, notwithstanding all the researches of philosophers.

We may also be made acquainted with mysteries by consciousness. We know that we exist ; but how humiliating to pride, is every attempt to explain the mode of our existence ? We know that we think, but the nature of thought is unknown. We are conscious of a continual succession of ideas in the mind, but the cause and manner of this succession are beyond our comprehension.

Belief of mysteries may be founded upon reason. Our own understanding convinces us of the existence of God ; but how is every faculty of the soul bewildered by the consideration of an uncaused, eternal Being, who is limited by no space, and whose eye penetrates at the same instant the past, present, and future, all the events which take place in the universe, all the thoughts of the host of intelligent creatures ? We believe that nothing exists but by the permission and disposal of a wise and holy God. Why then was moral evil permitted, and why is this world so full of briars and thorns, of disappointment, sorrow, and anguish ? Clouds and

darkness are round about the Most High, but however mysterious his ways may appear, we have assurance that *righteousness and judgment are the habitation of his throne.*

While the works and the nature of God are thus full of mysteries, we must expect mysteries also in his word. To demand that truths respecting the invisible world should be perfectly clear and intelligible, while we can comprehend nothing, which is subject to the cognizance of our senses, is an absurdity too monstrous to be attributed to any one in the healthy exercise of his understanding. Yet of this absurdity are men frequently guilty. Were we required to explain what is inexplicable, to comprehend what is incomprehensible, or to believe what is incredible, we should have reason to complain of injustice. But no such injunctions ever were or can be laid upon us. Our relation to our Creator only demands that, with respect to those truths, which are beyond the reach of reason, we give that credit to the testimony of God, which in other instances we give to the testimony of our senses. Were we under no obligation to believe a mysterious doctrine of the scriptures merely because we could not fully understand it, nor discover all its bearings and relations; then are we under no obligation to believe that there is a God, and consequently are not obliged to love and obey him; then might we be innocent atheists, and blameless robbers. On this principle the foundations of morality would be destroyed. But it must unquestionably be our duty to believe implicitly whatever God hath revealed, however mysterious, and however it may mock the efforts of intellect to comprehend it. For mysteries are not incredible. We meet them every step we take, and

are compelled to admit them every moment of our lives.

We cannot believe any doctrine, objectors say, farther than we understand it. This is true in one sense, for we cannot believe any proposition, of the meaning of whose terms we are ignorant. But there is a wide difference between believing a truth, and understanding every thing respecting it. I may be convinced that water is dissolved in air, or salt in water, without conceiving *how* the solution is effected. In assenting to a mysterious doctrine of revelation the object of belief is a proposition, whose terms we understand; and the ground, on which we are persuaded of the connection between the terms, is the testimony of God. A confidence in his veracity and in the truth of what he reveals is religious faith.

Now, there is no doctrine of the bible more incomprehensible or incredible in itself, than the simple proposition that, *the sun shines.* I have clear ideas of these terms, but of their connection, of the manner in which the sun shines, I have no conception. The proof of the proposition may depend upon sense, or reason, or the testimony of a friend. We know also the meaning of the terms, by which a doctrine of revelation is asserted; and the connection between them is established by the testimony of God. Those, who reject this testimony, must answer for it to their Maker.

The influence, which the belief of a mysterious doctrine may have upon our minds, is too evident to need illustration. The seaman may spread his sail to the wind, although he is ignorant, *whence it cometh*, and he may be guided through the pathless deep by the assistance of the needle, the cause of whose polar direction he is unable to discover. Thus may the

perishing sinner rely for strength upon the *Spirit of God*, whose operations are secret, and fly for refuge to a *divine Saviour*, although he comprehends not the manner, in which *God was manifest in the flesh*.

W.

PROOFS OF THE UNIVERSAL DELUGE.

No. 2.

ONE of the most superb temples of antiquity was at Cabeira in Armenia. Strabo, describing it, calls it the temple of Meen, and says that this and many others are temples of the Lunar God. He mentions these temples in Phrygia, and Albania, in Pisidia, and Syria. He styles them temples of the Lunar Deity of the ark. Eusebius describes an *Arkite* nation east of Babylonia.

The veneration, in which the *dove* has been holden by many nations, may doubtless be viewed, as a memorial of the dove, Noah sent from the ark. Clemens Alexandrinus informs us that the Syro-Phenicians paid the same reverence to doves, that the people of Elis did to Jupiter. Lucian relates that they are the only bird, not eaten at Hierapolis, being esteemed sacred. The ancient coins of Eryx had on one side the sacred dove.

Hieroglyphicks, referring to the deluge, are found in China and Japan, at the present day. The Indians greatly reverence a person, who was evidently Noah. Like several other nations they consider his coming out of the ark, as a resurrection or second birth. They say he made himself a passage through the side of his mother. A writer just quoted says, There is a cast of Indians, who are disciples of Boutas, whom they respect, as a God. The term Boutas related to the ark, signifying, a floating machine; hence

the person saved in it was so called.

All the mysteries of the gentile religion seem to have been memorials of the deluge, and of events connected with it. They consisted principally of a melancholy process, were celebrated with torches in the night, emblematic of the darkness in the ark. After the oath had been tendered, saith the Orphic Argonautica, we commemorated the sad necessity, by which the earth was reduced to its chaotick state. We then celebrated Chronus, through whom the world, after a term of darkness, enjoyed again a pure and serene sky. Osiris, according to Plutarch, entered the arch on the seventeenth day of the month Athyr, the second month after the autumnal equinox. This, if I mistake not, saith the learned Bryant, was the precise month and day of the month, on which *Noah* entered the ark, Gen. vii. 11. "In the second month, the seventeenth day of the month, in the selfsame day entered Noah into the ark."

A colony of Armonians settled in Thrace, and in these regions are evident traditions of the flood. The Danube was once called the river of Noah, Da-Naubus. Da is a partiele. Herodotus calls it the river of Noah without the prefix. V. Flaccus calls it Noa. By those, who live on its banks, it is now called Da-Nau.

Juno was the same with Jonah, which was the *dove*. Hence Iris or the rainbow was her concomitant. This was doubtless the bow, which God made a *sign* in the heavens, a token that he would never again drown the world. Homer probably alludes to this ancient covenant. Illiad, 11. ver. 27.

"Like to the bow, which Jove amid the clouds Placed, as a token to desponding man."

In another place he conveys a similar thought, Illiad 17, ver. 547.

"Just, as when Jove mid the high heavens
displays
"His bow mysterious for a lasting sign."

The sacred ship of Egypt was called Baris, another name for the ark; but signified a *covenant*. This was also the name, by which Ararat was sometimes known as well, as the temple of the ark on that mountain.

The poet Nonnus has a remarkable allusion to the deluge in the character of Beroe;

"Lost in the gloom of night sad Beroe lay,
"But soon shook off her sad, chaotic veil,
"And rose again to light. She first unbarr'd
"Her friendly window to the auspicious
dove.
"Returning from the sea."

As all the events of old were represented by hieroglyphicks, it is not strange that different emblems were employed by different nations for the same thing. The ark was described by various symbols. In a fragment of the Orphic poetry it is called a hive. "Let us celebrate the *hive* of Venus, which rose from the sea, that hive of many names; the mighty fountain, whence all kings are descended; whence all the winged and immortal loves were again produced."

Not only ships, but cups in form of boats, were esteemed as sacred, introduced only at festivals and solemn occasions. It was said, that Hercules traversed the *ocean* in such a cup or skiff. Hence these cups were referred to Hercules. It is said by Q. Curtius, that Alexander, at the feast of Thessalus, before he had finished the cup or scyphus Hercules groaned, as if pierced with a dart, and was carried out half dead.

It is said in Genesis, that Noah became a husbandman. This character is religiously preserved in all the ancient histories of Egypt. Hence probably the ox, so essential to husbandry, became a symbol of the patriarch, and was

worshipped at Memphis, Heliopolis, and other places. For the same reason the cow or heifer was worshipped at Chusa and other cities. The worship of calves among the Israelites is known to all. These creatures were made to represent, not only the person, or persons, who had been such benefactors; but the vessel in which they had been preserved. This vessel was described, as a crescent, and called Theba, Baris, Argus. In consequence these terms, and the name of an ox or bull became synonymous. The Syrians venerated the cow. The etymologists, who have commented on their works, say, "*The sacred heifer of the Syrians was no other, than Theba, the ark.*" "*The ark among the Syrians is styled bous, a cow,*" or ox. Among the significations of *bous* or *bos*, the ox, Hesychius mentions Baris and Argos, which are two names of the ark. According to Eustathius, the Tauric nations were so called from Taurus, a bull, the emblem of the great husbandman Osiris, which is a name of Noah. Kircher has given a plate of a Pamphilian obelisk with the Egyptian Apis, his horns in the form of the moon, and on his back the mystick dove, its wings low expanded. The city Tours in France is said to have been named from Taurus, a bull, which was an emblem of a ship. Other instances of ancient sculpture, referring to the same subject, are found in Europe, in India, in China, in Japan, and Easter Island in the Pacific Ocean. Dago and Taurio are the names of two carved stones in this island.

Near the base of mount Libanus stood the city *Arka*; on the summit was a temple of Venus *Architis*; the religious rites were introduced by a people called *Ar-*

kites ; and, as the ark was sometimes called Libanah, it is probable, that mount Libanus received its name from the ark. The arkite memorials passed from Egypt and Syria to Phrygia and Pontus, and thence to Thrace, and the cities of Greece. They were received in Europe by the *Hetruria*, *Celtæ*, and *Suevi*. Tacitus says this people worshipped Isis, an ark or ship, being the chief object of their devotion. The arkite rites, it appears from Bryant, prevailed in Britain, in the island of Mona, and in the Hebrides. Perhaps the ark of the covenant, so sacred among the Israelites, might have a primary reference to the covenant of Noah. As the stone tables of the law were kept in this ark, so the Chinese kept their books of divination in a sacred ark. The Islanders of Otaheite have a sacred ark, precisely of the same dimensions with the ark of the covenant, in which is preserved a bundle of feathers, and a sacred Teraphim, without which their chief priest says he could do nothing.

Mention has been made of the eight original gods of Egypt, the number of persons, saved in the ark ; they were described in a boat. A like remarkable reference to the number eight is exhibited in the history of Mount Ararat ; it was called Thamanim, and a town near the foot of the mountain was called by the same name. Thaman signified *eight*. The Cuthites, the posterity of Chus and Ham, worshipped Noah under the name of Nusos and Dionusos. The worship of the dove and other circumstances relating to the deluge, interwoven with all the ceremonies of the eastern world, were in Babylonia repre-

sented in hieroglyphick symbols. In the history of the Sparti are constant allusions to the deluge.

In China we have the history of Noah in their Sin Num and Sin Noo. He was a husbandman, and taught mankind agriculture. His picture is highly esteemed by the Chinese. In Japan are numerous memorials of the flood in their religious rites. The sacred cow or steer is venerated ; the deity, as in the arkite worship of many other nations, is represented on a lotus, and upon a tortoise, and sometimes proceeding from a fish.

The whole of these facts, in a new and satisfactory manner, bring evidence from remotest ages and most distant countries, to which we have access, to support the Mosaic history of a universal deluge. This great event is universally known, and though the memorials have been abused, traditions have been preserved with great reverence in all the rites and ceremonies of the gentile world ; and the further we go back, the more vivid and exact is the history, especially in the countries near the residence of Noah. Were the story a fable, the reverse of this would be the fact : the more ancient our inquiries, and the nearer the scene we approached, the less light we should discover, till entire darkness would terminate the search. Nor could there have been such likeness and harmony in the traditions of different ages and countries, wide as the world apart, unless they had been founded in truth. Certain therefore it is, that God *did* bring a flood of waters, and all the high hills, that were under the whole heaven, were covered. PHILO.

(To be continued.)

For the Panoplist.

LETTER II.

ON THE IMMUTABILITY OF RELIGION.

Beloved Brother,

IT would be a great omission, in one, who undertakes to prove *the immutability of evangelical religion*, not to consider *the sameness of the human character*. The natural character of mankind is indeed capable of an astonishing variety of visible forms. But it is not difficult to show that all these visible forms belong to characters, which are in reality alike. I shall exemplify this remark in one particular instance. Avarice may be the ruling passion of men, whose visible conduct is exceedingly various. One may pursue his object by open dishonesty. Another having more discernment, may conceal his villany, and pursue his object by secret dishonesty. Another, whose heart is equally covetous, attending to the maxim, *that honesty is the best policy*, may seek to gratify his criminal passion by fair and honourable means. This example is designed to guard you against supposing, that the human character really varies according to its varied exterior form. To prevailing fashion, to popular opinion, and to outward culture, in connection with the power of the selfish affections, may be ascribed all the diversity, which marks the character of unrenowned men. In what was the polished Greek really better than the rudest barbarians? Did all his wisdom, all his refinement bring him any nearer, than they were, to the confines of true goodness? Let facts decide. When the gospel, which is the surest test of character, was preached by the apostles, did it not meet as stubborn resistance from the boasted wisdom of the

Greek, as from the ignorance and cruelty of barbarians?

It is fondly imagined by some, that those passages of inspiration, which contain the most finished description of human depravity, are peculiar to the idolatrous, abandoned heathen, and, with a few lamented exceptions, are inapplicable to the christianized world. But, my brother, I hope you will not adopt this construction of scripture without much careful inquiry. What, then, is the language which the gospel utters to every child of Adam? *Repent, and believe*. Thus all men are considered, as on a level; as sinners, needing repentance, and dependent for salvation on the Lord Jesus Christ. With persons of a different description the gospel has no concern.

Attend carefully to the treatment, which the gospel has received from mankind. Where has it found the most insurmountable obstacles? By whom has it been opposed with the greatest violence, and trampled upon with the most malignant scorn? Has it not often been by men of science, and of decent and polished exterior? Have not such evinced by, at last slighting the gospel, that they possess the same spirit with the openly vicious; the same character with unbelieving Jews and gentile idolaters?

But, my dear brother, there is no need of amplifying. For it is to be presumed, that mankind, in all ages and circumstances, have the same character, unless there is evidence of the contrary; unless some adequate cause of difference can be assigned. What is that cause? Does the blood of corrupt human nature become purified, by passing through the veins of many generations? Does the

moral disease of man exhaust its own force and cure itself by the violence of its efforts? Or do men learn to be good from the increasing multitude of bad examples? This, surely, is not the lesson of experience. What, then is the precise cause of the meliorated temper of the unrenewed heart? What is the reason, that mankind at this day are supposed to be less depraved, and to need a less extensive renovation, than in former and more uncultivated ages? You speak of improvements in philosophy in all the arts and sciences in the state of society, in the sensibilities and manners of people. But what efficacy have such improvements to mend the heart? The cause assigned must be adequate to the supposed effect. The remedy must be adapted to the nature of the disease.

It is granted, that the improvements of these last ages are very valuable. But let it be remembered they are not improvements in spiritual things; they are not improvements in the religious temper and practice of men. How can it be conceived that the refinements of science and taste have power to eradicate evil passions, or purify the soul from the detested leprosy of sin? Intellectual improvements have an influence on our intellectual character, but not on our moral state. To understand better than the unconverted Corinthians, did, the law of gravitation, and the principles of chymistry and electricity does not render our spiritual condition less criminal and hazardous, than theirs was; unless it can be made to appear, that some chymical process or electrical experiment can reform the depraved heart, and render men obedient and pious.

Now who would suppose, that a moral disease can be cured by an intellectual application? Who would suppose that the distemper of sin can find any remedy in the extensive discoveries made of the secret virtues of plants and minerals, or the many successful researches into the regions of antiquity?

Why, then, is it imagined, that mankind, in these scientific and polished ages, need a less considerable change, than they did in all the times of Christ and his apostles? Then it was deemed necessary for a man to be *born again* in order to enter into the kingdom of heaven. Then it might be said of believers, *that they were what they were, by the grace of God; that in them old things had passed away, and all things become new.* The same language was common among the faithful race, who first peopled New England. But by many it is now esteemed unmeaning cant, the obsolete dialect of superstition, ignorance, and enthusiasm. It is confidently believed and asserted, that men may become virtuous and religious without such a great and remarkable change, and that there is not at this day such an immediate and entire dependence on the efficacious Spirit and grace of God, as was felt at the first establishment of christianity. Men are now less indebted to God for salvation, and more indebted to the power of reason and correct taste, in short, more indebted to themselves, than the saints were anciently. Accordingly, it is with less propriety and emphasis, that they can now adopt scripture phraseology, and literally ascribe conversion and salvation to God. God had a great harvest of glory in the salvation of those, who were

taken from the regions of idolatry and ignorance. But now the affairs of religion proceed more according to the principles of human nature, and the common laws, which regulate the moral world. This, my brother, is the spirit of modern liberality. But if, upon impartial examination, it appear, that the natural character of men is at all times the same, that sinners are as depraved, as criminal, as helpless in these ages of literary improvement, as they were in times of former ignorance ; we must conclude they need a moral change of the same greatness and extent. The foundation of saving religion must still be laid in regeneration by divine power. Sinners how fair soever their visible character, must be created in Christ Jesus unto good works ; must be washed, must be justified, must be sanctified in the name of the Lord Jesus and by the Spirit of their God. By the same kind of repentance, as primitive converts exercised, they must turn from sin to God. With the same humility, self abhorrence and submission they must come to Christ, and with the same love and confidence receive him in all his offices. After conversion, they must maintain the same holy contest with the inveterate corruptions of the heart. They must be led by the same spirit ; and through that Spirit they must mortify unholy affections, and gain a victory over sin. In short, they must be able to adopt the modest, self abasing, and yet triumphant language of apostolick piety, " I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh,

I live by the faith of the Son of God, who loved me, and gave himself for me." This, my dear brother, was the spirit of primitive christianity. This is the spirit of *true* christianity now, and at all times.

Dear brother, I use this unreserved freedom, because I wish to shield you from danger, and to promote your endless felicity. Your everlasting interest lies near my heart. No earthly pleasure can be compared with the tender, grateful, exulting joy I should feel in your salvation. For this, my hope is in God. This subject is of the first importance to you and to me. Let me then request you to take a careful survey of primitive christianity. Behold its distinguishing, its celestial features. Then survey the prevailing, fashionable religion of nominal christians at this day of boasted improvement. Beside the empty name, what resemblance do you find ? Have not the bulk of those, who profess to believe the Bible, lost sight of their pattern and guide, and turned to follow the God of this world. If apostolick religion is the standard ; did not our beloved parents, did not our forefathers, though not to be accounted perfect, far excel the latitudinarians of the age ? And is not our wide departure from the puritan religion of New England a lamentable and hazardous experiment ?

Hoping, my dear brother, soon to hear from you, I bid you adieu. Receive in kindness what was prompted by the tender and faithful affection of your brother

CONSTANS.

To the Editors of the Panoplist.

DR. AUGUSTUS HERMANNUS FRANK,
FORMERLY PROFESSOR OF DIVINITY
IN THE UNIVERSITY OF HALLE, IN
SAXONY.

WHEN this celebrated Professor was first settled as a minister at Glaucha, in conformity to the custom of persons of wealth and benevolence in that part of Germany, he appointed a day in every week to dispense alms to the poor, at his own house. Their miseries, but especially their gross ignorance and wickedness, very sensibly touched his heart. He was above all, affected to see such numbers of children, growing up in that dissolute way of life. He resolved to make an attempt for their spiritual, as well as bodily relief. Accordingly every Thursday, which was his day for distributing alms, he invited the poor, old and young, who came into his house; and there, beside giving them money, instructed the children, in the presence of the elder persons, in the principles of religion, and concluded with prayer. This exercise commenced in the beginning of the year 1694. The number of the poor, who attended on these occasions, (many of them, probably for the sake of the alms) soon increased, and the charges also increasing, obliged the Professor to seek assistance in carrying on this good work. For this purpose he placed an alms box in his parlour, with these words written over it: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" And under it, "Every man according as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for

God loveth a cheerful giver." About a quarter of a year, after this box was set up, a person put in 18s. 6d. When the Professor took this trifle from the box, he said, in full assurance of faith, "This is now a considerable fund, worthy to be laid out in some important undertaking; I will therefore take this for the foundation of a charity school." He immediately with eight shillings of it purchased some suitable books, and hired a poor student to teach the children two hours in a day. When his stock was nearly expended, some friends contributed more. He resolved to choose twelve of the most hopeful of the children, and to venture upon their maintenance and education. When this little beginning was known abroad, contributions were sent, to aid in prosecuting so good a design. One person gave a thousand crowns; two others contributed four hundred. Upon this a house was purchased, and converted into a hospital for poor orphans. This was in the year 1696. His funds increasing, he built a commodious hospital. He now formed the design of making indigent scholars a part of his care. This enlargement of his design, rendered necessary a building that would accommodate at least 200 persons: yet his stock of money was not sufficient to enable him to build even a small cottage. His faith, however, raised him above all discouragements. The foundation of a spacious hospital was laid July 13, 1698, IN THE NAME OF GOD, without any settled fund, or so much as a promise of assistance in completing it, from any individual. Such was the support he received, that in 1702, the hospital was fin-

ished, at an expense of £5000, and was inhabited with more than 200 of the poor. Several times the good man's faith was tried. At such seasons he had recourse to God by prayer, and received a gracious answer. The hospital was finished, and the Professor's faith remained strong as ever. He relied on God for its future support, nor did he rely in vain.

In 1706, the state of the hospital was as follows: 988 children, divided into 10 schools, were here instructed; 360 persons, beside 8 poor widows, were lodged and fed, and 84 indigent students of the university, received their daily food, at the expense of this excellent institution.

The death of this pious man, which happened in 1727, in the

65th year of his age, filled many with fear, lest this institution would languish and die. But God made it appear that the work was his own, that the residue of the Spirit was with him. From accounts concerning the state of this institution, by the Rev. Mr. Zeigenhagen, pastor of the German church at St. James', in 1736, it then continued in a very flourishing state, and farther additions had been made to the buildings. Its present state is not known to the writer.

How many useful reflections are naturally suggested to the benevolent mind by this narrative! What arguments for a Providence does it afford! What encouragement to prayer! What motives to works of charity! Q.

Selections.

ON THE NECESSITY OF MAINTAINING JUST NOTIONS OF RELIGION.

[Continued from page 23.]

THE last objection, worthy of notice, to that firmness in religious opinions, which we have been endeavouring to inculcate, is, that the daily increase of knowledge often produces a change in our sentiments. This objection arises from the supposition, evidently false, that religious doctrines are of the same nature with philosophical speculations. The latter, being founded on facts, or supposed facts, that take place in the natural or moral world, are confirmed or refuted by new discoveries, and the daily progression of knowledge; the former claim for their basis divine revelation; and since, when completed, no new truth can be added to this by the daring

hand of man, they are indubitably certain. Philosophical theories have frequently been relinquished for ever, when additional experience and the increase of scientific knowledge have discovered the insufficiency of those principles, upon which they were founded. The doctrines of christianity, like the sun in the firmament, may be obscured by the mists of ignorance, or the clouds of error; but we can never be persuaded, that by the removal of these their splendour can, in any degree, be impaired. To consider the one therefore, as admitting a doubtful interpretation, is of the same nature with that folly, which would publish the other, as certain, incontrovertible truths. The christian doctrines are to an unprejudiced

mind as perceptible in the scriptures, as the divine wisdom and goodness are visible in the material world. They are presented to us on so many occasions, and in such a variety of ways, that we cannot cease to admire the goodness of God in thus using so many means, to prevent his instructions from eluding our notice, or being fatally misunderstood. Some passages, rendered obscure by change of manners and customs, may have been illustrated by the increase of knowledge; but a new interpretation of a difficult passage cannot render uncertain and ambiguous the great truths of the gospel, which depend not on this alone, but are established on the surest grounds, and confirmed by their evident consistency with other parts of scripture.

Let us now inquire, what consequences would follow, were it maintained, that no man has a right to regard, as undeniably true, a particular class of religious doctrines. If this opinion were seriously believed, and consistently acted upon, it would prove the ruin of religion, and lead inevitably to absolute skepticism. Experience has shewn to what conclusions some men have been conducted by a disposition to doubt of opinions, well established and universally received; and we have reason to think that others, by false arguments, have frequently prevailed on themselves to disbelieve the truths, which opposed their favourite passions. Some have denied the truths of christianity; others the most important doctrines of natural religion; nay, a few have even publicly professed their firm conviction of the non-existence of God. Because infidels and atheists, therefore, per-

sist in their opinions, while we perhaps do not perceive any improper motive, influencing their minds in the adoption of these; are we bound to acknowledge that they have examined them without prejudice, and that we have no right to condemn them, as undeniably false? If so, we may renounce the principles of reason and common sense; deny the certainty of any thing in nature, and reject all reasoning on the evidence of christianity, as totally inconclusive. Some may be ready to say that the truths of natural religion may be proved by reason; whereas revealed doctrines depend on the uncertain evidence, arising from vague interpretations of scripture. Here the light of nature is evidently preferred to that of revelation, which is impiously absurd. It cannot be proved, that the doctrines of natural religion have the evidence of strict demonstration; nay, stronger objections may be brought against them, than can be made to any of the doctrines of the gospel. The truth in both cases is evident, if the mind be open to conviction; but, if the one most free from difficulties is to be chosen, the pure doctrines of revelation ought undoubtedly to be preferred.

Beside, it may be observed, that few atheists are convinced by those arguments, which overturn their systems. Are we therefore to conclude, that the arguments for the existence of God, and for the truth of christianity, are not sufficient to prove these to every reasonable man? No, surely. We rather infer that the mind of the infidel is biassed by the strongest and most inveterate prejudice. A firm determination however in favour of any particular religious opinion, whether of nature or rev-

elation, is utterly inconsistent with that principle, which would teach us to consider the attainment of certainty in these matters, as beyond the power of man. Here therefore those, who maintain such assertions to be true, are forced to adopt one of two resolutions. They must either, considering the uncertainty which attends on every subject, wander from doubt to doubt, till they arrive at complete skepticism ; or they must be guilty of that, which they condemn in others, and defend their opinions with dogmatick obstinacy.

It might now be shown, that, if we cannot attain perfect certainty about the nature of the fundamental truths of christianity, the appointment of ministers and of a church for the preservation of these doctrines, is altogether unnecessary. They are rather to be considered, as the means of checking liberty of thought, and preventing the increase of knowledge. It might also be shown, that if a man adopt erroneous sentiments ; or, if he profess to believe the truths of the gospel, without being firmly convinced of their reality ; he cannot practise the pure morality of the gospel. In the one case, his actions will proceed from improper principles ; in the other, the principles will not be sufficiently rivetted in his mind, to produce that uninterrupted uniformity of conduct, which is required of those, who obey the gospel of Christ. But these assertions must appear to every one to stand in need of no illustration.

Thus have we endeavoured to shew that, from the nature of a revelation, the great doctrines of the gospel must be clearly set

forth in the scriptures to every unprejudiced inquirer ; and that, if we do not defend them with firmness, infidelity and irreligion may be the consequence.

Since, then, the doctrines of our holy religion are plain and obvious ; let us search the scriptures, that we "may know the only true God, and Jesus Christ, whom he hath sent ; for this is life eternal. While we believe not every spirit ; let us try all things, and hold fast that, which is good. The natural man indeed receiveth not the things of the Spirit of God, because they are spiritually discerned ;" but let a man ask, and it shall be given to him to understand the things, that belong unto his peace. "Our heavenly Father giveth the Spirit to them that ask him." Let us pray, that we may feel the efficacy of these truths upon our hearts, and in our lives. An unfruitful professor has no reason to rejoice ; if the tree bear no fruit, it shall be cut down. Indeed it is the faith of the christian, appearing in all his actions, that is the proof to the world of the sincerity of his professions ; it is this also, which makes him certain, that he is not a follower of cunningly devised fables ; for, "if we do the will of the Father, we shall know of the doctrine, whether it be of God."

We ought not to receive any doctrine, merely because it is adopted by a certain church, or particular body of men ; but we ought "to search the scriptures daily, to see whether these things are so." The matter is of the greatest importance ; for the word of God "is the savour of life unto life, or of death unto death" to all, who read it. It is dangerous to rest satisfied with our opinions,

because others have done so ; we are accountable for our own actions alone. "Light is come into the world ; and he, that doeth truth, cometh to the light." The means of ascertaining, what is right, are in our hands ; if we use them not, our guilt is increased. "To whomsoever much is given, of them shall much be required ;" if they fail in the end, they shall "receive the greater condemnation." That steadiness, which, in the cause of truth, would have been rewarded, only aggravates guilt, when employed in defence of error.

Nor let this be considered, as a breach of Christian charity ; the earnestness, with which we would call upon men to consider their ways, is rather an example of it. Were we foolish and inconsiderate, we might say peace, peace, when there was no peace. The love, which the gospel inculcates, teaches us to regard the man with affection, while it calls on us to hate the wickedness that appears in his ways ; to amend what is wrong, as we have opportunity ; and to "contend earnestly for the faith, once delivered to the saints." Indifference, with many, has usurped the place of charity ; but, while it neither seeks the good, nor mourns over the danger of any ; that unlimited, undistinguished benevolence, which it professes to exercise, proves that it is not a gospel principle. To view without concern the manners of the dissolute and irreligious ; to be careless about those, who "corrupt the word of God," and "hold the truth in unrighteousness ;" and to consider all the various sects, that have appeared in the religious world, as equally in the right ; is the characteristick feature of an

evil spirit, however it may assume the form of an angel of light. It effectually prevents the exertions of true charity, by flattering men to their own destruction.

SKETCHES FROM SCRIPTURE.

"We would see Jesus."

John xii. 21.

I would see Jesus in prosperity, that her fascinating light may not lead me to a dreadful precipice ; but that his good spirit may whisper to my heart the noble inducements christians have to devise liberal things ; that I might ever be saying, "What am I, O Lord ; that thou should put it into my heart to do these things, when the earth is thine and the fulness thereof ? It is but thine own that I return unto thee."

I would see Jesus in adversity, because he is a friend born for such a state ; because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and can easily arrange future events so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I might turn at his gentlest reproof ; that I might not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases ; he alone dispenses the balm of Gilead, he alone is the physician there.

I would see Jesus in ordinances ; for what are ordinances, destitute of him ? As the body without the spirit is dead, so are ordinances without Christ. He shews himself through the lattices, he ap-

pears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land ; his people sit under its shade with great delight : his fruit is pleasant to their taste. They say continually in ordinances, " Make haste, O my beloved, be thou like a young hart on the mountains."

I would see Jesus in social intercourse. For what are all the charms of friendship ? What the refinements of taste ? What the pleasures of conversation ? Are they not all unsatisfying, and delusive, unless sanctified by the grace of our Redeemer ?

I would see Jesus in my own heart, as Lord of its affections, of its purposes, of its pleasures, as the grand mover of its hopes and fears, the Author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams in the darkest moment can spread light and healing. I would listen to his voice, saying, " To him that overcometh will I give to eat of the tree of life." " Fear not, I have the keys of hell, and of death." Arise, O thou wearied follower of thy crucified Lord, and enter into thy rest.

I would see Jesus in glory, for what is heaven itself without him ? But when we shall see him as he is, *then shall we be like him,* and be for ever happy in his presence.

London Mag.

DISPUTATION.

IN all cases where religious errors are to be confuted, *temperate discussion*, in the true spirit of christian charity, is the mode we ought invariably to pursue ; without giving way to any personal invective, any asperity, either of language or of conduct, toward those who have the misfortune to differ from

us in opinion. These things are totally unbecoming a minister of the gospel, who is expressly enjoined by his religion, " to put away all bitterness, anger, malice, and evil speaking ; even when he is reviled not to revile again ; but to be gentle unto all men, in meekness instructing those that oppose themselves." *Bp. Lon. Charge.*

The only way to refute opposers of divine truth, and check the progress of schismaticks, is for the clergy to imitate and emulate what is good in them, avoiding what is bad ; to edify their parishioners with awakening but rational and scriptural discourses ; to converse much with them, " as watchmen for their souls ; to be sober, grave, temperate, and shew themselves in all things patterns of good works." They should recommend themselves to their adversaries by their mildness, their seriousness, their diligence ; yet beware, and counsel others to beware, of being led, by esteem of their piety, into relishing their singularities, and patronizing their schism.

Abp. Secker.

CORRESPONDENCE.

To the Editors of the Panoplist.

I WAS much pleased to find, in your first number, that PHILLO has undertaken to exhibit the evidence in favour of the *Universal Deluge*. If this writer, or some other of your learned and ingenious correspondents, would undertake to treat several other subjects in the same way, such for example, as the doctrine of atonement, of future rewards and punishments, of the Trinity, &c. great service might be rendered to the cause of revealed religion. These scripture doctrines, I conceive, derive much support from faithful researches into *ancient lore*.

Most of our infidels have a smattering of literature, but none of them are profoundly learned. They prove by their own example, that, "A little learning is a dangerous thing." Ignorance makes them infidels. Some of them, invited by a learned dress, might be induced carefully to consider a series of historical facts, judiciously selected and arranged, from the volumes of antiquity, who would despise a chain of theological arguments. Many may feel the force of a fact from Sanchoniathon or Julian, who would not be moved by the most conclusive syllogism, or the plainest assertion of Moses or Jesus Christ. I am persuaded the more the paths of ancient history, and the mythology of the heathen are explored, the more numerous, clear, and convincing will appear the evidences in support of revelation. Our faith depends much on historical knowledge.

AMICUS PHILO.

WE are indebted to an obliging gentleman, for the following Extract of a Letter from the Rev.

Sir HENRY MONCRIEFF WELLWOOD of Edinburgh, written soon after the death of that eminent and far famed divine, the Rev. Dr. JOHN ERSKINE.

"Dr. ERSKINE had been confined, almost a year before his death, by debility and decayed health. But his mind was perfectly entire, and as active as ever. He continued to prosecute his private studies, and even exerted himself in whatever he thought could extend his usefulness, to the very last day of his life. His death finally was unexpected by his family, and was entirely unaccompanied with pain, or struggle. He died, as he had lived, full of faith and of the Holy Ghost. As a man of letters; as a minister of Christ; as a man of superior talents, and of steady and unremitting assiduity in employing them advantageously, for the glory of God, and the best interests of men, he was certainly the most eminent man I have ever known, and was probably the most distinguished minister that this country has ever produced."

Review of New Publications.

Sermons by WILLIAM JAY, &c.
(Continued from page 28.)

THE religious sentiments of this respectable and popular writer, and his manner of sermonizing, further appear in the following extracts.

In illustrating the connection between patience and the christian character, in his sermon on Rev. xiv. 12, he says,

It highly becomes saints to CULTIVATE patience. "The ornament of a meek and quiet spirit is in the sight of God of great price." It ennobles the possessor. Some have obtained honour

by doing mischief. It has been said by a modern prelate, "one murder makes a villain, a thousand a hero." The christian conqueror draws his glory, not from the sufferings of others, but from his own. And nothing renders his character more impressive and useful; it recommends his religion; it carries along with it a peculiar conviction. When a christian has met with an affliction, that has led him from the duties of his calling, deprived him of opportunities of exertion, and confined him to the house of grief; little has he supposed, that he was approaching the most useful period of his life. But this has often been the case; and he has rendered more service to religion by suffering

than by doing. O, what a theatre of usefulness is even a "bed of languishing!" "We are a spectacle to angels," as well as "to the world, and to men." The sufferer lies open to their inspection; and the view of him, enduring, sustained, glorying in tribulation, draws forth fresh acclamations of praise to that God, whose grace can produce such wonderful effects: "Here is the patience of the saints." But all his fellow creatures are not excluded; there is generally a circle of relations, friends, neighbours, who are witnesses of the scene. I appeal to your feelings. When you have seen a christian suffering in character, with all the composure and majesty of submission; when you have heard him softly saying, "though I mourn, I do not murmur; why should a living man complain?" "it is the Lord, let him do what seemeth him good;" "his ways are judgment;" "he hath done all things well;" "I see a little of his perfection, and adore the rest." Have you not turned aside, and exclaimed, What an efficacy, what an excellency in the religion of Jesus!—"Here is the patience of the saints!" p. 34, 35, 36.

As a motive to patience under provocation, he cites examples most worthy of imitation.

What provocations had Joseph received from his brethren! but he scarcely mentions the crime, so eager is he to announce the pardon: "and he said, I am Joseph your brother, whom ye sold into Egypt: now therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." Hear David: "they rewarded me evil for good, to the spoiling of my soul. But as for me, when they were sick my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother!" View Stephen, dying under a shower of stones: he more than pardons, he prays; he is more concerned for his enemies, than for himself; in praying for himself, he stood; in praying for his enemies, he kneeled; he kneeled and said, "Lord, lay not this sin to their charge." A greater than Joseph, a greater than David, a greater than Stephen, is here.

He endured every kind of insult; but "when he was reviled, he reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously." Go to the foot of the cross, and behold him suffering for us, "leaving us an example that we should follow his steps." Every thing conspired to render the provocation heinous; the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person: all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword. The sun resolved to shine on such criminals no longer. The rocks asked leave to crush them. The earth trembles under the sinful load. The very dead cannot remain in their graves. He suffers them all to testify their sympathy, but forbids their revenge; and lest the Judge of all should pour forth his fury he instantly cries, "Father, forgive them, for they know not what they do." "Here is the patience of" a God. p. 38, 39.

In his fourth sermon from Ezekiel xi. 19, 20, our author unfolds the nature of genuine religion, in a clear and impressive manner, "in four essential articles—I. Its Author. II. The disposition it produces. III. The obedience it demands. IV. The blessedness it ensures." This is an excellent discourse, and can hardly be read without profit. Under the third head, he illustrates the two following particulars—"1. Principle must precede practice. 2. Practice must follow principle." On the first of these articles he has the following just remarks;

Observe the order in which these things are arranged. "I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them." Thus principle precedes practice, and prepares for it. And here I admire the plan of the gospel; to make the fruit good, it makes the tree so; to cleanse the stream, it purifies the fountain; it renews the na-

ture, and the life becomes holy of course. What is the religion of too many? They are like machines impelled by force; they are influenced only by external considerations. Their hearts are not engaged. Hence in every religious exercise they perform a task. They would love God much better, if he would excuse them from the hateful obligation. They put off these duties as long as possible, resort to them with reluctance, adjust the measure with a niggardly grudge, and are glad of any excuse for neglect. While labouring at the drudgery, they entertain hard thoughts of the cruel Taskmaster, who can impose such severities upon them, and sigh inwardly "when will the sabbath be over?" When shall we unbend from these spiritual restraints, and feel ourselves at liberty in the world? Can this be religion? is there any thing in this, suitable to the nature of God, "who is a Spirit?" or to the demands of God, who cries, "My son, give me thine heart;" "serve the Lord with gladness, and come before his presence with singing?" Behold a man hungry, he needs no argument to induce him to eat. See that mother, she needs no motive to determine her to cherish her darling babe; nature impels. The obedience of the christian is natural, and hence it is pleasant and invariable; "he runs and is not weary, he walks and is not faint." p. 79, 80.

The conclusion of this discourse is peculiarly impressive.

Thus a christian who has nothing, possesses all things. Creatures may abandon him, but his God will never leave nor forsake him. Friends may die, but the Lord liveth, His "heart and his flesh may fail, but God is the strength of his heart, and his portion for ever." "The heavens may pass away with a great noise, and the elements melt with fervent heat, the earth and the works that are therein may be burned up"—he stands upon the ashes of a universe, and exclaims, I have lost nothing! p. 87, 88.

We add but one more quotation from his sermon on Job xxix. 18, on the disappointments of life. Recommending frequent and realizing views of the world's uncertainty, and of approaching death, he says;

Accustom yourselves therefore to re-

flections so useful, and learn to "die daily." Say, while walking over your fields, The hour is coming when I shall behold you no more; when you go over your mansion, "If I wait, the grave is my house;" as you estimate your property, "I cannot tell who shall gather it." This apparel which I now lay aside and resume, I shall soon lay aside for ever; and this bed, in which I now enjoy the sleep of nature, will by and by feel me chilling it with the damps of death. And surely it requires contrivance and difficulty to keep off reflections so reasonable and salutary. Every thing is forcing the consideration upon you; every thing is saying, "The time is short." We enter the city, and see man going to his long home, and the mourners going about the streets. We enter the sanctuary, and miss those with whom we once took sweet counsel, and went to the house of God in company; their places know them no more for ever. We enter our own dwellings, and painful recollection is awakened by the seats they once filled, by books they once read and have left folded down with their own hands; we walk from room to room, and sigh, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." We examine ourselves, and find that our strength is not the strength of stones, nor are our bones brass; we are crushed before the moth; at our best estate we are altogether vanity. And is it for such beings to live as if they were never to die! O Lord, "so teach us to number our days, that we may apply our hearts unto wisdom." p. 424, 425, 426.

It is hoped that the specimens, which have been exhibited, will induce many to peruse this valuable volume. The sermons are in no common degree entertaining, edifying, and impressive. A spirit of evangelical piety pervades and sanctifies them. The characteristic traits of this writer are uncommon sprightliness, and ease of manner, sometimes, perhaps, bordering on affectation.

He is remarkably happy in the selection of his subjects, and of his texts for their illustration, as well as in his manner of introducing,

opening, and dividing them, in which he has followed, in some degree, the French divines. His style is plain and intelligible, and animated with chaste and striking figures. He makes free use of scripture language, but introduces it with peculiar pertinence and force. His arrangement is natural. A good degree of unity is preserved in his discourses, while they contain a sufficient variety of matter. For theological correctness, he is not, in all instances, remarkable. Some passages are liable to a construction, which was undoubtedly far from his meaning, and some might think warrant inferences, which his evangelical heart would totally disavow.

On the whole, we do not hesitate to recommend this volume, as deserving the careful attention of all, and well calculated to be useful to the church of Christ.

We have seen a single, ingenious sermon of this author, on "*The value of Life*," preached May, 1803, before "The Correspondent Board in London, of the Society in Scotland," which, should another edition of these sermons be called for, we hope will be added, by the publishers, to this volume. It would certainly increase its value.

Memoirs of the life, writings, and correspondence of Sir William Jones, by Lord TEIGNMOUTH. Philadelphia, printed for the proprietors, by William Poyntell and Co. 1805.

BIOGRAPHICAL memoirs of good and great men must be allowed to rank with the most useful species of composition. We see human virtue in real life, and learn its practicability. Such writings

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confirm the doubtful respecting what may be accomplished, reprove the idle, encourage, the diligent, and present examples for all. When we see an industrious and good man, like the pine amid surrounding shrubs, rising above his associates, we feel a strong impulse to make him our model. Sir W. Jones was an excellent man, and his life is written in an agreeable and instructive manner. The narrative is continued in chronological order from his birth to his death: but perhaps a few sketches of the man may be more useful and entertaining, than a verbal criticism of the work.

Sir William Jones was born in 1746. When he was but three years old, he lost his father; his education of course devolved on his mother, which she superintended with discretion and success. To the innumerable questions of his childhood, her constant answer was *read and you will know*. A lesson, to the observance of which, he ascribed all his attainments.

In his sixth year he learned the rudiments of Latin; when he was twelve, he began the study of Greek and Hebrew, translated several epistles of Ovid, all the Pastorals of Virgil, and wrote a tragedy, which was acted by his school fellows. When seventeen, he was sent to the University of Oxford, where he soon shone, as a star of the first magnitude. In 1767, he visited the continent with his pupil Lord Spencer, and in 1770, we again find him, to use his own words, "*flying over Europe*." This year he was admitted into the temple. In 1774, he was called to the bar. He suspended his oriental studies, which had been a favourite employ-

ment ; devoted his strong powers to the study of law, and soon commanded an extensive practice.

In 1783, he was appointed a judge of the supreme-court of judicature at Fort William, in Bengal, when the honour of knight-hood was conferred upon him. The same year he married Anna Maria Shipley, a daughter of the bishop of St. Asaph. He continued in the office of judge, with great ability and integrity, till his decease in 1794.

His diligence could be exceeded by nothing, but the greatness of his genius. He sometimes continued his studies through the night ; when a lad he took but a small part in the amusements of his school fellows. His learning was answerably various and extensive. We will mention only his acquisition of languages. He had critically studied eight languages beside his own, the Latin, Greek, Sanscrit, Arabick, Persian, Turkish, Italian, and French. Eight he had studied less perfectly, but understood them with the help of a dictionary, the Spanish, Portuguese, German, Runick, Hebrew, Bengali, Hindi, and Turkish. Twelve other languages he had studied less perfectly, the Tibetan, Pali, Phalaoi, Deri, Russian, Syriack, Ethiopick, Coptick, Welsh, Swedish, Dutch, Chinese.

But his religion was the excellence of his character ; he was a *Christian*. Speaking of the prophecies of scripture, he says, "The unstrained application of them to events, long subsequent to their publication, is a solid ground of belief, that they were genuine compositions, and consequently inspired." Again, speaking of the first eleven chapters of Genesis, he says, "We see the truth of them confirmed by ante-

cedent reasoning, and by evidence in part highly probable, and in part *certain*." Again he says, "The *connection* of the Mosaic history with that of the gospel, by a chain of sublime predictions, unquestionably ancient, and apparently fulfilled, must induce us to think the Hebrew narrative *more* than human in its origin." Accordingly in a memorandum, written during his voyage to India, among the objects, he assigned himself to accomplish in Asia, was "to print and publish the gospel of St. Luke in Arabick ;" another was to examine the traditions concerning the deluge."

Nor did the religion of Sir W. Jones exhaust itself in a general profession of assent to the gospel, without embracing its peculiar and appropriate doctrines. He believed the doctrine of the Trinity. He believed the divinity of Jesus Christ. He says, "That nothing can be more evident, than that the Indian *Triad* are infinitely removed from the *holiness* and *sublimity* of the *christian* doctrine of the *Trinity*." Again, "I, who cannot *help* believing the *divinity* of the Messiah, am obliged of course to believe the sanctity of the venerable books, [the prophets] to which that person refers, as genuine." His biographer says, "It would be injustice to his memory to pass over, without particular notice, the sensible and dignified rebuke, with which he repelled the rude attack of Musselman bigotry on the *divinity* of our *Saviour*. Neither was his religion merely cold speculation ; it warmed his heart and produced a devout, a prayerful life. Several of the prayers, which he wrote for himself, are recorded in these memoirs of his life. From his private memoranda it appears,

that he daily set apart a portion of time, to read the sacred scriptures. To which we may add the following couplet, written by him, and found among his papers.

*Six hours to law, to soothing slumbers seven,
Ten to the world allot, and all to heaven.*

Some original compositions of Sir William Jones, not before published, and his Latin letters are printed in an appendix to his life.

The style of the work is perspicuous and manly. The author makes Mr. Jones in a great measure "describe himself," by inserting copious extracts from his letters. The following sentences may give a specimen of the style, and farther information respecting the character delineated.

"It cannot," saith the biographer, "be deemed useless or superfluous to inquire by what arts or method he was enabled to attain this extraordinary degree of knowledge. In early years he seems to have entered on his career of study with this maxim strongly impressed on his mind, that, whatever had been attained, was attainable by him; and it has been remarked, that he never neglected, nor overlooked any opportunity of improving his intellectual faculties, or of acquiring esteemed accomplishments. To an unextinguished ardour for universal knowledge, he joined a perseverance in the pursuit of it, which subdued all obstacles. His studies in India began with the dawn, and during the intermission of professional duties, were continued throughout the day. Reflection and meditation strengthened and confirmed, what industry and investigation had accumulated. But, what appears to me more particularly to have enabled him to employ his talents so much to his own and the public advantage,

was the regular allotment of his time to particular occupations, and a scrupulous adherence to the distribution, which he had fixed. Hence all his studies were pursued without interruption or confusion."

We cannot perhaps more usefully conclude this paper than by a quotation from the review of the *Christian Observer*.

"Nevertheless, the chief view, which we naturally take of Sir W. Jones is that of a witness for christianity against the unbelievers. His firm confidence in the truth of scripture has the force of a thousand arguments. Men cannot all examine as he did. They cannot explore Chinese History or Hindu Mythology. They cannot all meet, upon their own ground of argument, the historians and philosophers of Asia, nor the European skepticks who profess to build upon their foundation. They cannot all answer that objection to the Old Testament in particular, which has been introduced from the East, that the world appears, from historick evidence, to have been older than it has been affirmed to be by Moses. They cannot silence a multitude of other learned, though frivolous, objections. But they can point to a person of acknowledged talents, and preeminent in this very species of erudition:

"A man who could have foiled at their own play,
A thousand would be's of the modern day:"

a man, moreover, who was most remarkably enamoured with the love of truth, and who carried, perhaps, almost to a fault the habit of bold and original thinking. This man examined, and yet believed. Having in his hand the records of unbelieving nations, he traced back to the neighbourhood of Palestine, the same central spot to which we are referred in holy

writ, the origin of the diverging tribes and discordant languages of the East; corrected their contradictory and absurd chronology by a far better testimony; and pronounced those scriptures, which men of inferior learning had despised, to be the key of knowledge.

"In matters of eternal concern," indeed, says Lord Teignmouth, with his usual piety and discrimination, "the authority of the highest human opinions has no claim to be admitted, except as it may be opposed to that of men of inferior learning and penetration. Among such as have professed a belief in christianity, where shall greater names be found than those of Locke, of Bacon, and of Newton? Of the two former, it may be observed, that they were both innovators in science, whilst the genius of Newton carried him *extra flammantia menia mundi*. These men, to their great praise, and, we may hope, to their eternal happiness, devoted much of their time to the study of the scriptures. If the evidence of revelation had been weak, why were minds, which boldly destroyed prejudices in science, blind to those in religion? Such authorities, and let me now add to them the name of Sir William Jones, are entitled to great weight. Let those, who superciliously reject them, compare themselves with the men who have been named. The comparison may, perhaps,

lead them to suspect, that their incredulity may be the result of a little smattering in learning, and great selfconceit; and that by hard study and a humbled mind they may regain the religion which they have left."

"Of the manner in which Lord Teignmouth has performed the task assigned to him by Lady Jones, it is not easy to speak too highly. His Lordship, if we recollect right, succeeded Sir William Jones as president of the Asiatick Society, and delivered, at Calcutta, an address, which we have seen in print, containing a brief account of his predecessor. In the present memoirs, his Lordship has suffered Sir William Jones to speak, in general, for himself; and by the unaffected simplicity with which he has connected the letters of his friend, we are often led to forget the biographer; a circumstance which, in our opinion, reflects on the noble writer no small praise. But his Lordship has also given, in the course of his work, indubitable proofs of extensive learning, of a refined taste, and of a very sound judgment, both in politics and religion. He has frequently introduced sentiments of deep importance: and he has infused into the whole of the volume a *christian spirit*, which will render it, as we trust, highly useful both to the learned and the unlearned." [Ch. Ob. V. 3. p. 698.]

Religious Intelligence.

UNITED STATES.

THE General Assembly of the Presbyterian church, at their meeting in Philadelphia in May last, having taken into serious consideration, the unhappy prevalence of the practice of *Duelling* in the United States, and being anx-

iously desirous of contributing what may be in their power, consistently with their character and situation, to discountenance and abolish this practice,

"Resolved unanimously, that they do, in the most unequivocal manner, declare their utter abhorrence of the practice

of duelling; and of all measures tending thereto, as originating from the malevolent dispositions of the human heart and a false sense of honour; as a remnant of Gothick barbarism; as implying a presumptuous and highly criminal appeal to God, as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment, and destructive of the peace and happiness of families; and the Assembly do hereby recommend it to the ministers in their connexion, to discountenance, by all proper means in their power, this scandalous practice.

"Resolved also, that it be recommended to all ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person, who shall have fought a duel, given or accepted a challenge, or been accessory thereto, unto the distinguishing privileges of the church, until he manifest a just sense of his guilt and give satisfactory evidence of repentance."

The General Assembly have *thirty one* presbyteries under their care. These presbyteries are all in the states westward and southward of New England.

Measures have been taken for publishing a new and revised edition of the confession of faith and catechisms; the plan of government discipline, and directory for worship of the Presbyterian church in the United States.

The management of the Missionary business, is committed by the General Assembly, to the several synods under its jurisdiction. In May last, the synod of Pittsburgh reported to the Assembly, that during the preceding year they had sent missionaries to the settlements on Alleghany river, and Lake Erie; on the Ohio, and among the Wyandot Indians. The missionary among the Indians was so well received, and made so good a report, that the synod have appointed three ministers to spend two months each, in succession among them during the ensuing summer.

The synod of Virginia reported, that they had under their direction, for the year preceding Oct. 1804, four missionaries, two of whom itinerated for several months in the southwestern parts of the State. The appearances of success in this district were very flattering, and

the demand for preaching great. One of their missionaries travelled for four months, principally in the northern neck of Virginia, in most parts of which he was cordially received, and in some instances his preaching was attended by very hopeful appearances. A missionary to the blacks, itinerated in several counties in the south parts of the State; but owing to some peculiar circumstances, his mission to them was not attended with success. Upon the whole, the synod of Virginia observed, that the field for missionary labours in that state was very extensive; and the prospect of usefulness very encouraging.

The synod of the Carolinas have two missionaries at the Natches, who expect to continue their missionary labours in that place for twelve months; one has also been appointed to spend some time in missionary service, in certain destitute places, in the lower parts of North and South Carolina.

In 1803, the General Assembly prescribed, that on every fifth year, beginning with 1805, the reports to the General Assembly from the synods and presbyteries, beside their usual details, shall contain an account of the existing communicants in each church, and of the number of persons baptized the preceding year, and that it be the duty of the synods and presbyteries, in conjunction with the General Assembly, to bring forward complete and accurate reports on this head, to the next Assembly.

Minutes of Gen. Assembly.

MASSACHUSETTS.

The Massachusetts Missionary Society, instituted May, 1799, it appears is increasing in members and pecuniary resources. Their Magazine, a useful publication, which has been continued for two years, affords them a handsome profit. They have this year sent out five missionaries, two into the State of New York, two into the District of Maine, and one into the State of Rhode-Island. They have also purchased books of piety to a considerable amount to be distributed by their missionaries.

WEST INDIES.

MISSIONS OF THE UNITED BRETHREN.

From the fortieth number of the periodical accounts of these missions, we extract the following.

From the West India Islands, the accounts to May, 1804, are pleasing. At

Antigua, the blessed work of converting the negroes to christianity, is said (April 5, 1804,) to go on progressively, and there are in general more who attend publick worship than last year. A weekly meeting with the children, has proved the means of exciting, in many, both young and old, a concern for their salvation. "The Passion week and Easter Sunday," says one of the brethren, "were seasons of much blessing. During the Easter morning litany, in the burying ground, the most awful silence prevailed, notwithstanding the numerous auditory. At the time of the publick preaching, the whole place was again crowded; 2500 or 3000 negroes listened attentively to the sermon, preached from the following text; *Jesus Christ hath abolished death, and brought life and immortality to light through the gospel.* Other meetings were also well attended."

"From Easter 1803, to Easter 1804, there have been admitted to the Lord's Supper, at St. John's, 84; at Gracehill, 59; at Gracebay, 41; in all, 184 negroes. During the same period were baptized, or received into the congregation, (being baptized as children;) at St. John's, 108 adults and 101 children; at Gracehill 57 adults, and 46 children; and at Gracebay, 35 adults and 26 children; in all, 353 persons." p. 281, 282.

SOUTH AMERICA.

AT Paramaribo, the mission among the negro slaves, prospers. On Christmas day, five were baptized. The mission to the free negroes at Bambey, seems less promising: and that at Hope on the Corentyn, has likewise to struggle with great difficulties.

NORTH AMERICA.

A NEW mission settlement is about to be established among the Indians on LAKE ERIE.

A mission has commenced among the Cherokee Indians, in which the brethren have been greatly assisted by Col. Meigs, the American agent, but hitherto with little or no success. "Indeed it appears," say the brethren, "that nothing less than the destruction of the whole mission was mediated, by the enemy of souls, who by his emissaries is raising every kind of difficulty to prevent its success. But we trust," they add, "in our Almighty Saviour, whose

power is infinite, and who will not suffer the evil one to keep possession of his prey, but in due time deliver this benighted nation, from the power of darkness and death, and bring many of them to the knowledge of the truth, and the enjoyment of salvation by his grace, and the power of his atonement."

A mission is likewise contemplated by the brethren among the Creeks, to which Col. Hawkins, the American agent, promises to give every facility.

SCOTLAND.

It is supposed that there are above 300,000 persons in the highlands of Scotland who understand no other language but the Gaelic, or at least, who are incapable of receiving religious instruction through the medium of any other. The society in Scotland for promoting christian knowledge, are printing an edition of 20,000 copies of the bible in the Gaelic language. This benevolent and expensive undertaking is far advanced.

The abovementioned society, during the year ending May 1, 1805, supported in the highlands and islands of Scotland, 284 schools, 12 missionaries and catechists, 6 Gaelic Bursaries, and 26 superannuated teachers, at an expense of £3651-10 sterling. This establishment commenced and has been continued since 1738, and has been of incalculable benefit to the northern parts of Scotland.

We shall present our readers in the next number, with an interesting account of this society, one of the most respectable of its kind in the world.

AFRICA.

Rev. Mr. Kicherer's Narrative abridged, continued from page 31.

OUR days are spent in the following manner. About sunrise we collect for prayer; we read the scriptures, and sing an hymn; the elderly people depart, and school begins. School being over, we labour on our buildings, and in our gardens. At noon we dine, and the afternoon passes in the same manner. At night we pray, sing, and instruct the people. On a particular occasion, I deeply felt the need of prayer, and with my African flock bent my knees before Him, who has promised to take the heathen for his inheritance. From this time our Boschemen increased and I found encouragement in my

work. It was affecting to see how amazed they were, when I told them of God, and the resurrection. Some of the people began to pray, "Oh Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers, the bushes: therefore thou hast power to change my heart. Oh be pleased to make it entirely new." Obtaining an interpreter, our labour much increased; many more began to pray, and some gave evidence of a new heart. The number of Boschemen became so great, that I was obliged to give them names, which I wrote on their backs. When they approached me, the first thing, therefore, was to shew me their shoulders.

In October, our provisions were almost exhausted; we applied to God in prayer, who disposed the heart of Francis Moritz, a farmer, to send us a handsome present of oxen, sheep, flour, and salt. The Hottentot servants, who brought these things, added a number of sheep of their own to express their gratitude, that the gospel was brought to their countrymen.

We received repeated warnings that the Great Kraal of Boschemen, who had not been included in the peace, intended to attack and destroy us; but we committed ourselves to the Lord, who preserved us.

When we began our work, we endeavoured to convince our hearers by arguments addressed to their understandings; but this excited constant objections, and we had little success. We then chiefly insisted on the dying love of Christ; we represented him as the all-sufficient friend of lost sinners; we invited them to believe and be saved; we entreated them to make a trial of our doctrine. Soon, our people came to us with tears, and declared they saw more and more the excellency of the gospel, that they found it the power of God to their salvation.

About Christmas, 1799, several farmers from a distance, came to partake the Lord's supper with us, according to the Dutch custom. Some of them had been awakened by the preaching of Mr. Voss. The provision they brought was seasonable, and we had several pleasant days with them.

In Jan. 1800, I took a journey to Cape Town to procure clothing and other necessities. A farmer with a

waggon and several Boschemen attended me. After we entered the settled part of the country, the farmers collected the people of the adjacent parts, who spent Lord's days with us in public worship. After travelling a month, we reached Cape Town. Some of the first objects, which struck the affrighted Boschemen, were several malefactors hung in chains. In a few days, they were more terrified at a public execution. After I had explained to them the just laws of civilized society, they were satisfied, and said it would be well, if we had such laws in our settlement in the wilderness. At the Cape I preached to the Calvinistic church, a large building and a crowded assembly. My Boschemen attended; they were greatly surprised on seeing such a congregation of well dressed people, whom they compared to a nest of ants, and the organ they mistook for a swarming beehive. From that time, they viewed me with more respect, having been tempted before to consider me as a beggarly fellow, visiting them to obtain a livelihood. We visited several of the magistrates. The Boschemen, dressed in sheep skins, sitting in a drawing room on silk covered chairs, or parading before a large looking glass, were objects of mirth and compassion. The governor treated us kindly, and the Boschemen thanked him for permitting missionaries to instruct them; no man before having cared for their souls.

During our absence, the captain of the Boschemen, called Vigilant, visited the settlement, to seize a sheep as his due. Brother Kramer opposing him, Vigilant stabbed the sheep, and aimed a thrust at him. He was saved by a girl, who warded off the blow. He was taken; but made his escape, and called upon his numerous horde to revenge the affront; but many of the friendly Boschemen kept watch round our habitation, till we received assistance, and drove this infuriated chief from the neighbourhood.

Soon after Brother Kramer went to Hex river, brother Edwards to the Cape, and I, in March 1800, with brother Scholtz, removed to Zak river. At this place many tame Hottentots joined us. These people have a few sheep and oxen; the Boschemen live entirely on tygers, jackalls, reptiles, and roots. One of the first converts

was John, an old Hottentot. The love of Christ was his darling theme all the day ; his eyes overflowing with tears of gratitude and joy. When spoken to on worldly business, he would say, " Oh I *have* spoken too much about the world ; let me now speak of Christ." He spoke in a surprising manner ; he had never heard any person speak the same things ; he was eminently taught of God. Formerly he had four wives ; now he had two. One day he came to me and said he must put away his two wives. I asked him why. He answered, " Because when I go to God in prayer my heart tell me it is bad ; and Christ more near to me than ten thousand wives. I will support them ; I will work for them, and will stay till God change their hearts ; then I will take the first whose heart is changed."

After five or six months of zeal in the things of God he was seized with fatal sickness. Still he insisted on being carried to the place of publick worship, saying, that as long as he could hear, he would catch the words of life. On the day of his departure he said, " O sir, I now see that the Lord Jesus love me with an everlasting love, that he has accepted me, that he will be my portion for ever ; and now, though the vilest sinner on earth, relying on his blood and righteousness, I will die and go Christ, and wait for you." His eldest son, a servant of a distant farmer, visiting him in his last moments, burst into tears, and said, " Ah my father die so happy in Jesus, and I have no opportunity to hear his gospel." But application being made to his master, he kindly permitted

him to live with us, and the word was evidently blest to his conversion.

A runaway slave whom we were about to send to his master, in revenge poisoned our well ; but a little girl seeing him in the atrocious act gave information, and we escaped. At another time a party of Boschemen were about to discharge a volley of poisoned arrows at me ; but being discovered by the girl, who saved brother Kramer, they made off in haste.

While I was at Zak river, a person came to our house, calling himself Stephanos, a Greek by birth, who, for making base coin at Cape Town, had been sentenced to death ; but had fled from justice. Though I had heard of him, and felt suspicious ; yet his conversation was so religious, and his offer to assist us in building a chapel so plausible that I blamed myself for my suspicions, and suffered him to sleep in the next room. But he had designed to murder me, seize my waggon and goods, and to go off to a distant horde. In the night he approached my bed ; but the keeper of Israel was pleased to rouse me in a fit of terror : In which I cried out, as if privy to his bloody design. He was disconcerted, stammered out an apology, and left the house. In the morning I found he had stolen my gun, and seduced away a number of Boschemen. My Hottentots pursued him, overtook, and recovered the Boschemen, and what he had stolen. He was brought back, but I suffered him to escape, which was the occasion of future difficulty.

(*To be continued.*)

Literary, Geographical, and Philosophical Intelligence.

UNITED STATES.

Rev. Doctor Holmes, of Cambridge, has in the press, the first volume nearly completed, of a work, to be entitled *AMERICAN ANNALS*. It commences with the discovery of America, by Christopher Columbus, in 1492, and extends to the present time ; and is designed to give a concise history of the most important events, that have taken place within that period, on the continent of

North and South America, and in the West India Islands ; and of such events, in foreign parts, as had special relation to this country, or ultimately affected its interests. Beginning with the causes, means, and circumstances, of the first discovery of America, it will proceed to notice its subsequent settlement by various nations of Europe ; the principal charters, granted by European princes to individuals, or to companies ; the

principal emigrations from the Eastern Continent to the Western ; the causes of those emigrations ; the numbers of the emigrants ; the places, to which they removed ; the towns, which they built : the colonies, which they planted ; the churches, which they founded ; and the principal persons concerned in the several enterprises for the settlement of America, whether navigators, adventurers, statesmen, divines, or warriors, with biographical sketches ; the most material facts in the progress of the American settlements ; the population of the natives, and of the colonists, at different periods ; the formation of new colonies or states ; the foundation of colleges and other seminaries of learning ; the establishment of societies for promoting useful knowledge ; the progress of arts and sciences ; the progress of commerce ; new inventions, or useful improvements ; military and naval strength ; civil wars, or insurrections ; wars with the Indians ; memorable battles ; the principal events of the late revolutionary war ; changes in the civil and ecclesiastical state ; deaths and ages of eminent men ; and providential occurrences.

It is the design of the author, to relate events in the order of time, on the plan of chronology, and yet to dilate on articles of peculiar importance, after the manner of history. The authorities will be given with precision ; and the work will consist of two octavo volumes. The first will be ready for subscribers, in the next autumn.

A descendant of the celebrated William Penn, the founder of the city of Philadelphia, and the father of Pennsylvania, has lately presented to that city a large sum of money, to be expended in erecting a statue of his illustrious ancestor.

The President of the United States, has received a letter from capt. Lewis, (who was sent out for the purpose of exploring the territory of Louisiana,) dated Fort Mandan, April 7th, 1805. At the date of this letter, the party consisted of 35 persons, including interpreters and Indians, and all in good health.

The party under his command left the mouth of the Missouri on the 19th May, 1804. They fortified themselves in Nov. last, on the banks of the Missouri, 1609 miles from the mouth, in

latitude, 47d 21m N. at Fort Mandan. The country for 200 leagues from the mouth of the river is extremely fertile ; thence to their winter quarters not so good. Red cedar, cotton, and black ash are the principal trees in that country. The land is generally level, and the plains covered with grass. The Indians are friendly, excepting one tribe called the *Soux*, who are apprehensive lest the party should supply their enemies with arms, &c. As they advanced, the more friendly they found the savages, and the better armed ; having also a regular trade with the Hudson's Bay company by the way of Lake Winnepeck. The party were supplied during the winter with corn, and abundance of wild meat. Buffaloes, deer, elks, goats, and various kinds of fowls are here in great abundance : fish scarce. Horses are kept by the Indians, which are used only for the chase and in war. From information it is presumed, that the Missouri terminates about 600 miles above Fort Mandan. They have sent to the President, an accurate journal, with a map of the country through which they passed ; also a large collection of natural and artificial curiosities.

Capt. Lewis does not calculate to complete his voyage within the present year, but expected to reach the Pacific Ocean and return as far as the head of the Missouri, or perhaps to Fort Mandan before winter ; and entertains the most sanguine hopes of complete success.

GREAT BRITAIN.

Mr. A. Arrowsmith has compiled from various interesting and valuable materials, and published a map of India, *six sheets*, price £2 2s. This map exhibits, on a scale of two inches to a degree, on a great circle of the globe, a very distinct and comprehensive view of the regions, which once composed the vast empire of Hindustan.

The following is a brief review of the progress of the British acquisitions in India, proceeding along the coast, from the Ganges to the Indus. *Congyl*, *Chittagong*, the district of *Midnapoor*, in Orissa, and *Bahar*, were ceded by the Nabob, Jaffier Khan, 1757, and Shah Alum, in 1765. To these were added in 1775, Benares ; and in 1801, Allahabad, and the greater part of *Oude* ; the remainder of which is now tributary to

the company. *Delhi* and *Agra*, adjoining the former, were conquered from the Marattas in 1803. The whole extends about 1100 miles along the Ganges, and has on an average, nearly 300 miles in breadth.

The province of *Cuttach* in Orissa, conquered in 1803, joins this vast territory with that called the *Northern Cicars*, which was wrested from the French, and confirmed in 1766, by *Shah Alum*, and the *Nezam*, to the English company. These extend along the coast about 600 miles, and have 50 of mean breadth.

In the *Carnatick*, the English possessed for more than a century, only their factory of *Madras* and its suburbs, which they acquired about the year 1640; their boundary was much enlarged by *Mohamed Ali Khan*, whom they made Nabob of *Arcot*, in opposition to the French; and the whole of this extensive territory, including *Madura*, *Tanjore*, &c. became formally, as it had long been virtually, subject to the company in 1801. It borders, at *Cape Comorin*, on *Travancor*, which with *Cochin* are tributary to the English; and it is only separated by the Ghats from *Mysore*, of which the greater part is subject to, and the remainder dependent on, the company, having been wrested from *Tippo Saib*, in 1792, and 1799. Adjoining to the northward, are the dominions of the *Nezam*, under the protection of the English, and beyond them, a part of *Be-rar*, transferred from the Maratta Raja to the *Nezam*, and relinquished by the latter to the company in 1803. These countries extend nearly 1000 miles from north to south, and their mean breadth may be reckoned 300 miles.

Bombay and its environs, with the coast of *Guzerat*, (the former of which was given in dowry with a Portuguese princess in 1662, to King Charles the second, and the latter has been ceded at various times by the native Rajas,) are of greater value than many of the above mentioned possessions, to the extent of which they make but slight additions. Of the central tracts, *Gurrah*, *Mundla*, and the *Bundelcund*, which are among their latest acquisitions, less can be said; and the conquests from the Dutch on the coast of *Ceylon*, are too well known, to require any detail. Mr. *Arrow-smith's* capacious and elegant map, is recommended to all, who have concerns with India, or who can afford either to

gratify their curiosity, or to encourage scientific research, on so important a subject.

Eclectic Review.

The fourth edition of the *Encyclopaedia Britannica*, greatly enlarged and the new articles incorporated in their proper places, is now publishing in England, on fine yellow wove paper, demy 4to. The plates will amount to upwards of five hundred. The publication commenced in February last, and a half volume appears every six weeks.

A grand aqueduct, constructing over the vale of *Ponte-Cassylta*, in *Denbighshire* to perfect the *Junction Canal* from *Chester* along the river *Dee*, has lately been completed. It is one of the most extraordinary efforts of art, consisting of nineteen pair of conical pillars, fifty two feet asunder, the center of which is one hundred and twenty feet in height, each pair of pillars supporting a kind of elliptical bridge of cast iron; the whole covered with immense sheets of cast iron, rivetted and cemented together, so as to form an aqueduct of sufficient width to allow the canal barges to pass one another.

THE CONTINENT OF EUROPE.

The English language is making considerable progress on the continent. In all the new Russian institutions, and in most of the German universities and academies, there is a master appointed for teaching it. A number of elementary books, and selections from the writings of the best English authors, have been lately published. British publications, indeed, occupy a considerable portion of the periodical reports of literature in the journals of the continent; and there are few English works of importance which are not speedily translated into some continental language; often into several languages.

GERMANY.

According to an imperial edict of Oct. 13th last, issued at *Vienna*, all lectures in that university, on logic, metaphysics, practical philosophy, and physick, are to be delivered in Latin. By another edict, all private teaching, without a licence from the heads of the university, is forbidden; and those who are taught in this manner, and without a licence, are disqualified from standing a competition for any situation, which is to be decided by the literary attainments of the candidates.

SWEDEN.

The king of Sweden manifests great zeal in the establishment of a proper system of education in his dominions. A board, appointed for the purpose of superintending publick instruction in that kingdom, has commissioned a young Swede, named BROOEMAN, who had distinguished himself by some critical pieces and a treatise on education, to make a tour through several parts of Europe in order to collect information on the subject. He had an audience of the king of Great Britain who pointed out to him several things, which he thought would prove of especial utility to Sweden; and enjoined him, above all, not to be too easily led away by untried novelties.

Baron HERMELIN, who has already published maps of many of the Swedish provinces intends to publish a *geographical and statistical description of Swedish Lapland*, by Mr. WAHLENBURGH of the Cabinet of natural history at Upsal.

RUSSIA.

Several periodical works have very recently commenced in Russia. One, entitled *notices of the North*, is to be edited by M. MARTIGNORO, well known for his translation of Longinus; and will exhibit the history of learning and civilization in Russia, with the lives of its most illustrious men. Another journal appears at Moscow under the direction of M. KUTOSOF, ancient curator of the university, entitled, *the friend of illumination: or journal of the sciences and arts*.

More accurate and complete details respecting GEORGIA, than the public at present possess, may be soon expected. Beside the expedition undertaken by order of the Russian government, and conducted by count PUSCHKIN, who was accompanied by several scientific men; the baron of BIBERSTEIN, who has already published a work relative to the west coast of the Caspian sea, is now travelling in Georgia, to examine every thing relative to the culture and commerce of silk. Three engineers have likewise been recently dispatched into that country, to collect further information.

FIRES.

On the 11th of June, the town of Detroit was entirely consumed by fire. The houses, about 300 in number of

wood and compact, stood chiefly on one handsome street. The fire caught in a stable from the pipe of a Frenchman, about 9 o'clock in the morning, at the windward end of the town, and in five hours, not a dwelling house remained standing.

In the towns of Barnstead, Barrington, Farmington, New Durham, Middleton and Milton, in Strafford co. (N.H.) from 30 to 40 miles N.W. of Portsmouth, the fires, the beginning of this month, (July) made dreadful ravages, consuming for many miles, fences, forests, and the various products of the earth. The cattle were much injured by the flame and smoke, and two cows perished. The buildings were preserved by the exertions of the inhabitants, except two dwelling houses and a barn, which were consumed. A timely shower on the 8th checked and it was hoped, had terminated the progress of the desolating flames.

SINGULAR PHENOMENON.

A GENTLEMAN of respectability and veracity, during his passage from Martinico to Boston, on the 8th, 9th and 10th of July, 1805, being on soundings, about 10 or 12 leagues to the southward and eastward of Cape Cod, observed on the surface of the water, small winged insects, vulgarly called Millars, in such numbers, as to discolour the water for a considerable distance. Advancing toward the coast, their numbers increased, and, apparently fatigued with the length of their flight, were every moment falling into the sea, where they perished. It was supposed by the gentleman, who gives the information, that the vessel ran the distance of 40 or 50 miles along the coast in a northerly direction, from the first to the last appearance of these insects. For a day or two previously, the wind had blown fresh from the S. W. which probably had blown them from the shore to this distance. Those on the wing came in a direction from the land, appeared extremely fatigued, and would frequently light on the rigging and sails of the vessel. We merely record these facts, as well attested, and leave it to others to account for them.

N. B. The gentleman has left with the Editors one of these insects, found in the vessel several days after her arrival.

HARVEST.

WE cannot forbear mentioning, (says the Fredericktown Herald) that the hopes, which we expressed, in a former number of this paper, respecting the promising appearance of the fields, have been happily realized in the abundance of the harvest. The weather has been remarkably favourable for the reapers and ingatherers; till within a few days, when it has been uncommonly warm. The mercury in Fahrenheit's thermometer having in the shade and current of air repeatedly risen up to 92 and 93 degrees. And we understand, that several labourers have fallen victims to the excessive heat. Nor have we been without some refreshing showers so necessary for the growing crops of corn. There is reason to hope, that this will be a most prosperous year for the husbandman.

A retrospective view of three foregoing years and particularly

the last, when in addition to indifferent crops, sickness made its ravages throughout the community generally, will make us gratefully sensible of these blessings of Providence, and enable us fully to estimate their value.

The Hon. JOHN QUINCY ADAMS, Esq. is elected Boylston Professor of Rhetoric and Oratory in the University at Cambridge.

ORDAINED.

At Providence, R. I. on the 17th inst. Mr. HENRY EDES, over the first Congregational church in that town. The solemnities of the occasion were introduced with prayer, by the Rev. Mr. CHANNING; the Rev. Dr. ELIOT preached from Luke x. 18: the Rev. Mr. WILSON offered the ordaining prayer, and the Rev. Dr. LATHROP gave the charge. The Rev. Dr. KIRKLAND expressed the fellowship of the churches, and the Rev. Mr. GRAY made the concluding prayer. Sacred music was performed with skill and animation, and the several services appeared to engage the serious and interesting attention of a numerous audience.

List of New American Publications.

THEOLOGICAL.

AN abstract of an apology for renouncing the jurisdiction of the synod of Kentucky, being a compendious view of the gospel, and a few remarks on the confession of faith, by Robert Marshal, John Dunlary, Richard M.N. Barton, W. Stone, and John Thompson. 1805.

Three sermons preached at Northampton by Rev. Solomon Williams, A. M. 1805.

Butler, Northampton.

A discourse delivered at Haverhill, March, 1805, at the funeral of J. Kimball, A. M. To which is added a short memoir of his life. By John S. Popkin, A. M. Newbury Port.

The importance of virtue and piety as qualifications of rulers; a discourse delivered March, 1805, by Daniel Dana, A. M.

Newbury Port.

Two discourses on Christ's self existence, preached at Newbury Port, March 3d, 1805, by Samuel Spring.

The moral tendency of man's accountableness to God; and its influence on the happiness of society. A sermon preached on the day of the General Election at Hartford, Con. by Asahel Hooker, A. M.

The kingdom of Christ, a missionary sermon preached at Philadelphia, May 23d, 1805, by Edward D. Griffin, A. M.

The way of God vindicated, in a sermon preached September 16th, 1804, after the interment of his only child, Jonathan Homer, A. B. who died September 7th, 1805, aged 21. By Jonathan Homer, pastor of a church in Newton.

A sermon on duelling preached at New Haven, September 9th, 1804, and

at New York, January 21, 1805. By Timothy Dwight, D. D.

A sermon preached before the Hampshire Missionary Society, August 4th, 1804, in Northampton, by Enoch Hale, A. M.

The value of life and charitable institutions; a discourse delivered before the Humane Society of the Commonwealth of Massachusetts, at their semiannual meeting, June, 11, 1805, by Rev. Thomas Gray, A. M.

A discourse to a society of young men in London; preached in the year 1719. By Rev. John Cumming minister of the Scots church, London. Boston reprinted Jan. 1805.

The guilt, folly, and source of suicide; two discourses preached in the city of New York, Feb. 1805. By Samuel Miller, D. D.

A discourse delivered in Haverhill Jan. 31st, 1805, at the interment of the Rev. Hezekiah Smith, D. D. late pastor of the Baptist society in that town. By Samuel Stillman, D. D.

The characters, trials, and duties of a gospel minister delineated in a sermon delivered at Amherst, (Mass.) May 2, 1804, at the ordination of Rev. Thomas H. Wood, to the work of an Evangelist. By John Emerson, A. M.

A sermon at the ordination of the Rev. Henry Lord, to the work of the ministry in Williamsburg, June 20, 1804. By Joseph Lyman, D. D.

A Thanksgiving discourse, delivered at Chester, N. H. Nov. 1804. By Nathan Bradstreet, A. M.

A discourse delivered at the opening for publick worship, of the Presbyterian church, in the Northern Liberties of Philadelphia, April 7th, 1805. By Ashbel Green, D. D.

Two occasional sermons preached at Hatfield, Nov. 4th and 29th, 1804. By Joseph Lyman, D. D. Pastor of the church in Hatfield.

The close communion of the Baptists, in principle and practice, proved to be unscriptural, and of a bad tendency in the church of God; in seven letters, addressed to the friends of fundamental truth, and of practical religion. By Rufus Anderson, A. M. Salem, 1805. 20 cents.

Two Treatises, wherein are contained several particular subjects, by Aaron Putman, A. M.

MISCELLANEOUS.

Report of the trial of the Hon. Samuel Chase; Baltimore, printed for Samuel Butler and George Keatings, 1805.

An address to the members of the Massachusetts Charitable Fire Society, by Peter Thacher, A. M.

The Poetical Works of John Milton, from the text of Dr. Newton, with a critical Essay, by J. Aikin.

S. Etheridge and C. Stebbins.

This is a pocket edition in two vols. neatly printed on a nonpareil type, and good paper.

An Abridgment of the History of New England, for the use of young persons, by Hannah Adams.

PERIODICAL WORKS.—RELIGIOUS.

THE Connecticut Evangelical Magazine, published at Hartford, monthly, 40 pages, 8vo. 12 1-2 cts.

The Massachusetts Missionary Magazine, published at Boston, monthly, 40 pages, 8vo. 12 1-2 cts.

The Piscataqua Evangelical Magazine, published at Portsmouth, once in two months, 40 pages, 8vo, 12 1-2 cts.

The Assembly's Missionary Magazine, or Evangelical Intelligencer, published at Philadelphia, monthly, 50 pages, octavo, 25 cts.

The Massachusetts Baptist Missionary Magazine, published occasionally, Boston, 12 1-2 cts.

The Christian's Magazine, published in New York, once in three months, 120 pages, 8vo. 37 1-2 cts.

N.B. The profits of the above works are devoted to missionary purposes.

LITERARY.

THE Literary Miscellany, published quarterly, at Cambridge, 100 pages, 8vo, 50 cts.

The Monthly Anthology, published in Boston, 50 pages, 8vo, 37 1-2 cts.

The Literary Magazine and American Register, published monthly, in Philadelphia.

The Mathematical Correspondent, published at New York, by T. and J. Swords, 24 pages, 12mo, 18 1-2 cts.

The Medical Repository, published quarterly in New York.

The Collections of the Historical Society, published in Boston, generally a vol. once in a year.

The Monthly Register and Review of the United States for January, 1805, by S. Cullen Carpenter, Charleston, S. Carolina, 6 dolls. per annum.

TO CORRESPONDENTS.

Z has our thanks for his seasonable remarks "On the neglect of the Old Divines." A continuance of his correspondence is requested.

The friend who sent us the interesting account of Professor FRANK, will perceive that his communication was acceptable, by its prompt insertion.

Amicus Philo is informed, that his wishes have been anticipated in part. The Editors have received from PHILO, No. I. of "Observations and facts respecting the TRINITY," collected chiefly from the "Age of Revelation," by Dr. BOUDINOTT. We hope other correspondents, on a similar plan, will direct their attention to the doctrine of atonements, and of future rewards and punishments. Whatever different views christians may entertain on these great doctrines of our religion, none will object to having the foundations of our faith in the gospel of Jesus Christ, strengthened, by any arguments, which can be fairly deduced from heathen mythology, and ancient history.

Patmos, on "The Wickedness of Skepticism," shall have a place in our next number.

Christianus "on the accountability of men for their faith," is received. We thank him for his attention to this seasonable subject.

The lines by *Filius* were received too late for this number.

Reviews of SMITH's Letters to BELSHAM; "The Principles of Eloquence, by T. Knox;" "The Scripture Catechism;" Dr. Buckminster's sermon at the Ordination of his Son, and of Burder's sermon on "Lawful Amusements," are on file, with several articles for the Biographical, Religious, and Literary Departments, for the next number.

☞ We have pleasure in announcing the addition of a number of very respectable names to our subscription list, since the appearance of the first number, and of a large increase of patronage.

ERRATUM—In p. 49, 3 l. from 1st. paragraph, for "included fondness," read "included *no* fondness."

 AGENTS FOR THE PANOPLIST.

Rev. MIGHILL BLOOD, Buckstown;—Mr. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—W. & D. TREADWELL, do. Portsmouth;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—EDWARD COTTON, do. Boston;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—WM. WILKINSON, do. Providence;—ISAAC BEERS & Co. New Haven;—O. D. COOK, do. Hartford;—Mr. BENJAMIN CUMMINGS, Windsor, Ver;—Mr. LEE, Bath, Me.